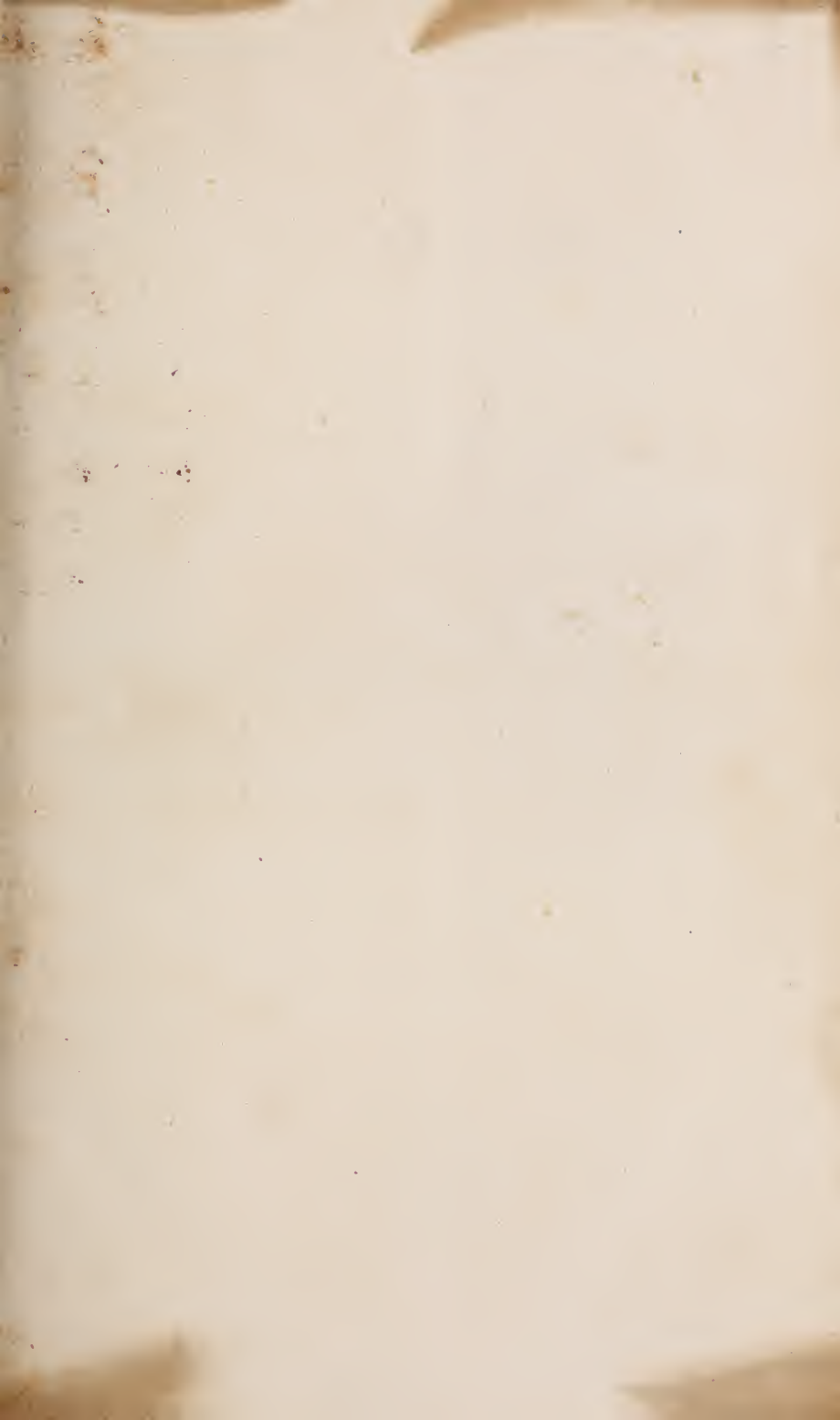


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# The Spirit of Missions:

EDITED FOR

## THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

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PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. XVI.

MARCH, 1851.

No. 3

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### PASTORAL LETTER.

TO THE CLERGY AND LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN PENNSYLVANIA.

DEAR BRETHREN:—When your Bishop was charged with the oversight of this Diocese, he placed himself under obligations the most solemn, to withhold from the people of his charge no lessons of instruction, which, being clearly founded on the word of God, he might judge to be specially needed. Many of these lessons he can dispense from the pulpit, during his ordinary visitations; but there are others which he can disseminate only through the press, and hence, “it is deemed proper (according to Canon XXVII. of 1832 of the General Convention) that every Bishop shall, from time to time, address to the people of his Diocese, Pastoral Letters on some points of Christian doctrine, worship, or manners.”

The point to which I would call your attention at this time, is that branch of Christian Charity which consists in giving a portion of our property and active influence to the spread of the Gospel and its institutions over our own country, and in benighted foreign lands. It is a point which belongs at once to doctrine, to worship, and to manners. The principle that our Saviour's last command to his apostles, to go into all the world and preach the Gospel to every creature, binds their successors and his Church through all time, and that obedience to it is the only effectual means for extending Christianity over the world; this principle may now be regarded as a settled point of doctrine, both in our mother Church of England and in our own. In conformity with it, we offer continual prayers to God, “that His ways may be known upon the earth, His saving health among all nations;” thus recognizing the duty of praying continually, both together and in private, for the coming of Christ's kingdom. By a solemn act, too, of the highest council of our Church, she has enrolled every one of her baptized members as an integral part of her missionary army. Experience shows that where this missionary doctrine is faithfully preached, these missionary

prayers faithfully offered, and missionary contributions liberally made, there the Christian graces and virtues flourish, and there that promise is fulfilled which assures us that they who labour to support the weak, shall find in their own experience, that "it is more blessed to give than to receive."

The extension of the Gospel and of the Church, requires that Missionaries should be trained for their work and sent forth at the expense of those who enjoy the stated ministrations of the sanctuary. It requires that Bibles, Prayer-books, and Religious Tracts, should be distributed; that Sunday and day-schools should be provided for the religious education of the young, and that contributions should be made to erect churches for those who are too poor or too indifferent to perform that work for themselves. Through such means, was the religion of Christ first planted on our shores; through such means alone has it been effectually planted elsewhere, and they are means, to the strenuous use of which we are more than ever urged at this time and in this land. The increased facilities of communication between those who dwell remote from each other, and the greater need there is in our busy and excited age of the controlling and enlightening influences of the truth as it is in Jesus, call loudly both to effort and to more fervent and frequent prayer for the conversion of the world.

There are two principal fields for the exercise of this benevolent activity. The one lying within our own Diocese, and the other beyond its boundaries, both in this country and in other parts of the world. The Board of Domestic and Foreign Missions take charge of the latter, while to the Diocese is left the work of providing for the extension, within its own limits, of the faith and order of our Church. I propose to ask your attention to both, and to accompany you in the inquiry whether our present exertions are proportioned to our duty and ability, or are such as may be expected to bring down upon us the blessings of Providence, or the special influences of the Holy Spirit.

I cannot enter on this inquiry without expressing my devout gratitude to God for instances of generous munificence, both in individuals and in congregations, which have not been uncommon among us during the last few years. The large sums which have been contributed towards the erection of new churches, especially at missionary posts, and the noble efforts which are making throughout the Diocese, to liquidate all debts on Church property, afford occasion, with other kindred facts, for sincere thankfulness. But the great question, which it becomes me as your Bishop to present,—and which it becomes you as a Christian people to consider—is this: Are we, as a Diocese, coming up, in any good degree, to the legitimate claims of our duty? Our numbers are increasing; our wealth increases still more rapidly. We are expending freely of our substance on the enjoyments of the world. Its arts, its luxuries, its questionable usages, and its still more questionable amusements, levy every year enormous contributions upon our property. Is a corresponding part of that property held sacred for God and his poor? To enable us to answer this question—a question that ought, as it seems to me, to claim the serious consideration of every worshipper in our congregations, whether he be a communicant or not—of all, in short, who value their own spiritual welfare, or the credit and prosperity of the Church in this Diocese—to enable us to answer this question, let us give attention to the following facts.

The Board of Domestic and Foreign Missions is, as I have said, the authorized agent of our Church for spreading the Gospel through all the

destitute parts of our own land, and also for propagating it in foreign parts. In both departments, the openings for usefulness are enlarging rapidly, and are full of encouragement. On the western coast of our own continent, in our newly settled States, in China, in Africa, the cry for help becomes louder and louder, and the promise of an early and extensive harvest is most animating. At such a time, is it no just ground for humiliation that out of one hundred and forty-five congregations in this Diocese, only sixty-five, according to the official reports, have contributed during the last year to Domestic Missions, only forty-six to Foreign Missions, and but thirty-four to both? So that of the whole number of our churches, more than one-third made no contribution at all to either department—more than two-thirds made no offering to the Foreign, and considerably less than one-half gave aid to the Domestic Department. The whole amount contributed from the Diocese was in the proportion of not more than eight cents to each worshipper.

I regret to state that in respect to Diocesan Missions, the results have not been materially different. These Missions within our own limits, have a double claim upon us, since they can be sustained only through our own exertions. In the general field we have the co-operation of our brethren throughout the United States, and we might hope that our lack of service would be supplied to some extent, through the more abounding liberality of others; but here, where there are fields fast whitening for the harvest, committed exclusively to our charge—where many, professing allegiance to our Church, are coming as strangers from our father-land to find bread for themselves, and a home for their children—where towns are fast springing up on one hand, and extensive districts are spread out on the other, over which members of our flock are sparsely settled—here, where at this time the missionaries that we have are in many instances most inadequately paid, and twenty-five additional ones are greatly needed,—I grieve to say, that the whole sum contributed in every form to Diocesan Missions during the last year, is less than even the small sum that was paid to Missions without the Diocese. It does not appear from the last Journal of our Convention, that more than seventy-eight out of one hundred and forty-five congregations contributed in any way to this department.

But besides the strictly Missionary operations of the Diocese, there are others which are almost intimately connected with the growth and extension of our faith. I allude to the Convention Fund, the Episcopal Fund, the Fund for Disabled Clergymen, the Clergy Daughters' Fund, and Societies for the distribution of Bibles, Prayer-Books, Tracts, and Theological works for the use of the Clergy. It appears from the Journal, that during the year preceding our last Diocesan Convention, but seventy-nine parishes made any contribution to the Convention Fund, and that the contributions, being in many instances small, were wholly inadequate to the demands which are justly chargeable against that fund. The contributions to the Episcopal Fund, of which, as they have no effect upon the income of your present Bishop, and as he is actuated only by a desire to see his successors placed in a condition of moderate and frugal independence, and to have his Diocese do justice to itself—he will not hesitate to speak—to this Fund contributions were made but by forty parishes out of one hundred and forty-five.

Brethren, ought these things so to be? Is it not evident that for want of systematic effort and true Christian zeal, we fall greatly short of what we might easily accomplish? Does not such a state of things call for much plainness of speech and tenderness of expostulation on the part of the

clergy? for the most serious consideration and renewed effort on the part of the people? There may be no great deficiency in this Diocese as compared with others. But it becomes us to remember, that our standard of performance should be derived from a higher than any human source, and that instead of being satisfied to reach a point, which is every where mourned over as lamentably low, it should be our generous ambition to furnish an inspiring example to others and to lead the way to a prevailing liberality and zeal among all our Dioceses. Could it only be said of Pennsylvania, "She hath done what she could," and a new impulse would be given to every department of the charitable operations of our branch of the Church. May her great Head stir up the wills of his faithful people, that they, constrained by that love of Christ—which is the unfailing well-spring of love for souls—may plenteously bring forth the fruit of good works, and by him be plenteously rewarded.

When one considers the liberality with which money is expended by our people on objects not religious, it is evident that they cannot justly be charged with sordid avarice. In no country of the world, perhaps, is property expended more profusely in personal gratification, in obedience to conventional usages, and in advancing those private and public enterprises which are supposed to bear upon our material and political prosperity. Our great defect, alas! is in a proper sense of the inexpressible value of a Christian's faith and hope when compared with all earthly good, and in a due conviction of the truth, that if the love of Christ be in us and abound, it must needs make us more and more fruitful in every good word and work. To do good to all men as we have opportunity, and especially to them that are of the household of faith—to be watchful, too, that we may find these opportunities for ministering to the welfare of others, and thus reflecting honour on God, this is a duty which he never neglects whose heart is warm with the love of Christ.

How then shall such a defect be supplied? And how especially where there is a sincere love for the Saviour and a desire to do his will, shall an interest in this specific branch of Christian charity be excited? It is hoped and believed, that the meagre contributions which the Episcopalians of this Diocese now make to the treasury of their Lord, are not a true index to their religious state, and that they are prepared greatly to increase them, if only the proper method be indicated.

It has ever been a subject of remark, that the children of this world are in their generation wiser than the children of light. In respect to the great *end* for which they profess to live, the latter are immeasurably the most considerate. But when they come to the use of *means*, through which such end is to be attained, how often are they outstripped in sagacity, in vigilance, and in untiring activity and perseverance by those who labour for the meat that perisheth! Were Christ's people devoted to his service, and to the spiritual redemption of mankind, with but half the enthusiasm and wise forecast which distinguish those who serve the mammon of unrighteousness, how soon would His word grow and increase mightily and prevail throughout our world!

Let this thought be applied then to the subject we are now considering. When the men of this world would rouse in their own minds and in the minds of others a deep and abiding interest in any subject, they meditate upon it; they read about it; they make it a topic of frequent discourse and discussion; they advertise it through the press, and by every means calculated to spread knowledge and excite attention, they appeal to the contagious



influence of sympathy ; and they thus secure that their own convictions and feelings shall be multiplied through others, and that a fresh impulse shall constantly be sent back to their hearts from without. And they do well. Through such means alone can minds naturally torpid be awakened to the claims of a neglected truth or duty ; thus only can that inherent moral inertia of our nature be overcome, which disinclines us to all stern efforts of the will, and especially to all generous postponement of our own comfort to that of others. But if this be needful, when we deal with earthly things, it must be still more needful when we come to deal with those which are heavenly. We have to encounter, then, beside the inherent weakness of our nature, a positive repugnance of our sinful hearts ; and though this can be overcome only through the grace of God, it is by human instrumentality, judiciously chosen and vigorously applied, that such grace is usually dispensed. What we need then on the one hand is more earnest and frequent prayer for the demonstration of the Divine Spirit, and on the other a more diligent use of all such means as that Spirit is accustomed to honour and appropriate when He would carry blessing and salvation to the souls of men.

I therefore affectionately and earnestly recommend to the members of the Church in this Diocese more reading, reflection, and prayer, on the subject of propagating the Gospel. To the clergy I recommend that they clearly and frequently set before their people the obligation which rests on Christians to devote a larger portion of their substance to their Master's service and to the instruction of those who are perishing for lack of knowledge. I recommend that the greater blessedness which awaits those who give liberally and cheerfully, as compared with those who only receive, be dwelt upon ; that the claims of the several fields of missionary effort, and the several objects recommended to our charitable consideration by the authority of the Church, be distinctly explained from time to time, and that the vain excuses preferred for not giving at all, or for giving only in stinted measure, be fully considered and exposed. I recommend that this duty be omitted in no congregation, however small its numbers, or limited its resources ; and that opportunity of contributing steadily to every principal charity be afforded in each parish. God requires that we give according as he has blessed us in our basket and store. As they who have much should give plenteously, so they who have little should *do their diligence* to give of that little. Few who worship in our churches can be more exposed to penury than was that poor widow, who by casting her last mite into the treasury of the Temple, won such memorable commendation from our Lord. Few more destitute than she who, ministering out of her poverty to the wants of a famishing prophet, found that through the goodness of her covenant-keeping God, her barrel of meal did not waste, nor her cruise of oil fail. They who give of their penury have an assurance, which the affluent can rarely enjoy, that theirs are really sacrifices for Christ, and that the mind which was in *Him* is in them also. And before any plead that they are too poor to give, let them consider if there be no superfluous wants which they gratify—no idle moments or hours which they might employ usefully for the benefit of the needy—no true self-denial which they might practise, and thus win the glory of a nearer fellowship with Him whose life was one perpetual crucifixion of his natural desires, and who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich.

Brethren, the time is short. The hour is at hand when there will no longer be opportunity to testify our fear of God, or our love for Christ by ministering to the necessities of the spiritually destitute. The time is coming, and may be nigh, even at the door, when the remembrance of the humblest contribution made in faith and love will be more prized than the sweetest incense of flattery, or the loudest acclamations of the world's applause. To do good, then, and to distribute, forget not, for with such sacrifices God is well pleased. Let every man do according as he is disposed in his heart; not grudgingly or of necessity, for God loveth a cheerful giver. Even Pagans could devote one-tenth of their income to the service of idols. Even Jews can give now, in their dispersion and sore trials, two-tenths of their earnings to the cause of charity and religion. When wandering in the desert, the same people won of old this testimony—"The people bringeth much more than enough for the service of the work which the Lord commanded to make." And Moses gave commandment, saying, "Let neither man nor woman make any more work for the offering of the sanctuary." When shall Christians earn a like commendation from Him who hath loved them and given himself for them? When shall Christians remember, that in giving to the poor they are lending to a faithful Creator and Saviour, and that that which they have given will be paid them again? He that soweth little shall reap little, and he that soweth plenteously shall reap plenteously.

I recommend then, that each of the three branches of missions, viz., Diocesan, Domestic, and Foreign, be presented at a stated time or times each year for the distinct consideration of each congregation, and that contributions to the same be invited.

I recommend that in like manner the importance of aid in building churches for the destitute be set forth once at least in each year, and that offerings to be appropriated to church-building be asked.

I recommend also, that the duty of aiding in a larger circulation of Bibles and Prayer-Books, and religious Tracts, be also commended annually to the notice and liberality of each congregation in the Diocese.

I recommend finally, that the claims of the Convention Fund, of the Episcopal Fund, and the Fund for Disabled Clergymen, be explained from time to time, and that the collections in their behalf, enjoined by the Revised Regulations of the Diocese, or by Resolutions of the Convention, be annually made.

In what manner, and at what times, congregations shall present their offerings to these several objects, after appeals in their behalf have been made by the clergy—whether openly in the Church, or through collectors, acting either on behalf of the minister, or as agents of a parochial Missionary Association—these are questions which may with great propriety be referred to the authorities in each parish. Whatever method will most effectually reach the greatest number of persons, and induce on their part an active co-operation in measures calculated to awaken interest and to diffuse information among others, is evidently that which ought to be adopted and steadily maintained. It is believed that while public contributions in the Church may be preferred by many as the best mode of collecting the gifts of the people, Parochial Associations can also materially aid the clergy in enlarging the number of contributors, and in gathering up offerings that would otherwise be lost.

It is important, however, to remember, that whatever disposition be made of such questions, the duty of frequently presenting the subject in its various

phases to the people, remains the same. It seems important, also, that there should be *stated* times in each year when the several objects can pass under review, and opportunities for contributing to them be afforded. And it would doubtless add much to the interest of these occasions, if, on the same day or days in each year, the same objects were presented to the consideration of all the congregations throughout the Diocese. We commemorate simultaneously the principal events in our Saviour's life. We celebrate simultaneously the same offerings of praise and prayer. We read simultaneously in all the Churches, the same portions of the Old and New Testament. Why not extend this principle to the leading charities of the Diocese? Would it not stir up our hearts as ministers to speak with more force and fervour; and as people to hear with more docility and care; if we felt that, at the same time, in all our one hundred and forty-five congregations, the same specific branch of Christian charity was the subject of earnest consideration? Would there not be secured, by such an arrangement, a degree of system and uniformity which are now confessedly wanting, and would not a healthy sympathy and emulation be also aroused which would contribute to make our offerings both larger and more cheerful?

The plan now suggested is in partial operation already. The alms at the Communion are taken up on the same day. The offerings on Christmas have, for several years past, been reserved for the relief of disabled clergymen in the Diocese. In like manner the season of Advent is earnestly recommended by the Board of Missions, and by many of our Churches is observed, as an appropriate time for collecting contributions to Domestic Missions; while with great propriety the season of Epiphany has been celebrated by gifts towards spreading the Gospel among the Gentiles. Our collections for the Episcopal and Convention Funds are usually made, it is believed, within a short time before or after the assembling of our Diocesan Convention, so that custom or authority has already introduced, to a certain extent, a plan which I should rejoice to see general. I suggest then, for the early and careful consideration of the clergy and congregations, whether this principle of *simultaneous* charity cannot be adopted throughout the Diocese, and I recommend the following as seasons appropriate for the several objects:

<i>Advent</i> , . . . .	Domestic Missions,
<i>Christmas</i> , . . . .	Disabled Clergymen.
<i>Epiphany</i> , . . . .	Foreign Missions
<i>Quinquagesima</i> , . .	Diocesan Missions.
<i>Easter</i> , . . . . .	Church Building.
<i>May</i> , . . . . .	Convention Fund.
<i>June</i> , . . . . .	Episcopal Fund.
<i>July</i> , . . . . .	Domestic Missions.
<i>August</i> , . . . . .	Foreign Missions.
<i>September</i> , . . . .	Bible, Prayer Books and Tracts.
<i>October</i> , . . . . .	Diocesan Missions.
<i>November</i> , . . . .	Church Building, or Bible, Prayer Books and Tracts.

I thus indicate times when, in my opinion, these several subjects can be advantageously presented to the notice of the congregations, and I respectfully request the co-operation of my Reverend Brethren of the clergy, and of the wardens and vestries of the several parishes, in introducing a sys-

tem by which the *simultaneous* consideration of the same charities in the different churches of the Diocese may be secured.

In concluding this Pastoral Letter, I need only remark, that a Bishop's responsibility touching such matters, seems to be discharged, when he has clearly indicated to the people of his Diocese the line of duty, and when, with urgent appeals to its observance, he joins the suggestion of a plan through which, in his judgment, that end may most easily and most effectually be attained. He is clothed with no compulsory power; and he may well rejoice that he is not. The offerings of Christian charity are most acceptable to God and most rich in blessing to those who make them, when they flow from free and willing hearts. That such hearts there are now among us, may well excite our warmest gratitude; and that many more may find their fountains of sympathy and liberality opened through the faithful appeals of their Pastors and through the teaching of God's good Spirit—this should be the subject of our earnest and unceasing prayer to Him from whom all holy desires, all good counsels, and all just works do proceed: "O Lord, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through Jesus Christ our Lord."

Signed,

ALONZO POTTER,

BISHOP OF THE DIOCESE OF PENNSYLVANIA.

January 14th, 1851.

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## THE ADVANTAGE OF ASSOCIATED MISSIONARY EFFORT.

WE are indebted to the *Banner of the Cross* for the following suggestions, which form part of a Sermon of the Rev. M. Mahan, preached on Epiphany night before the Society for the Advancement of Christianity, Pennsylvania.

"We send a *solitary Missionary* into some neglected region. Without money, without means, without fellow-labourers to cheer and uphold him; nay, often without food and raiment for his own helpless wife and children; with no ability to give alms, or to dispense those temporal benefits which, in the eyes of the multitude, are the only sure evidences of Christianity; with nothing, in short, to commend him but his ability to preach; that lonely Missionary becomes, in fact, not a representative of the Incarnate Saviour, but a mere voice of one crying in the wilderness. He is a breath without a body, or he is a body without hands. The Gospel he proclaims,\* is so bare and frigid, it has so little of that genial body of beneficence which commended the Gospel of our Saviour and His Apostles, that the great warm heart of humanity necessarily shrinks from it. For the human heart gropes ever for an incarnate Saviour. It can receive no faith cordially which comes without a *body* of plain and palpable blessings. If Christ Jesus Himself drew near in a mere spiritual form, the majority of

\* Of course I am speaking of this Gospel as it *appears* to men, not as it is in itself. For Truth, like the sunshine, always carries with it both light and heat. The light and heat it *imparts*, however, will depend very much upon the medium through which it passes.

men will cry out in terror; they will say, 'It is a spirit,' and will refuse to open their hearts to Him.

"Yet this in substance is the way in which Christ is presented *to the poor* in most of our Missionary stations. The Missionary goes out a lonely and ill-provided man. He mixes in the throng of men intent upon their several cares, and absorbed in the whirl of business, but he has nothing to distinguish him from the crowd, save a feeble and decently disguised helplessness. He cannot labour like the rest. He cannot contribute anything to those innumerable wants, which pinch men's hearts, and engross their attention for eleven hours out of the twelve. He can heal no sickness. He can minister to no necessity. He can lift no burden from men's shoulders. For lack of means, he can do nothing to command the attention of the crowd, to gain a hold upon their hearts, to secure himself a position among them as a friend and benefactor. The consequence is, that he preaches not to the poor, for the poor can listen to no Gospel but that which dispenses temporal relief from its left hand, while offering salvation with the right; but to the comparatively easy and affluent. So far as temporal goods are concerned, he is himself the greatest beggar in the parish. He preaches therefore to those who can give, or who, at least, can pay some pittance for what they receive. His heart the meanwhile bleeds for the poor, to whom he is specially sent, but whom he beholds scattered abroad as sheep not having a shepherd. He pines in spirit. His soul becomes cramped and pinched. He goes through the formal routine of Sunday-services without spirit, and without unction. His enthusiasm is quenched. The sermons, which he doles out week by week, are but the stale and bitter dregs of a baffled and care-worn spirit. Harassed by temporal anxieties, which dry up his very soul, with little comfort in himself, and still less to impart to others, the ardent young Missionary slowly degenerates into the galley slave of a lifeless and wearisome routine. His religion becomes a formality. The young and ardent of his flock wander off into strange pastures. With his own zeal absorbed in cares of this life, he cannot inspire zeal into others. And so, amid a deadness and dullness, which he cannot possibly shake off, he finally sickens and dies.

"Now, in contrast with this Missionary whom we send out, observe the picture of those whom our Blessed Saviour sent forth to be His representatives, and the preachers of His Gospel to the poor. "Go ye out," says He, "*two by two in companies.*" What tenderness and considerateness at the very outset! What a fellow-feeling for the brotherly instincts of the human heart! Few as His labourers were, He could not scatter nor isolate them in their work. He would not expose them to that dryness of soul, that drooping of the heart, and withering of the spiritual energies, which surely results from single-handed and companionless exertion. Even the patient ox pines for a true yoke-fellow, without which help he gradually droops and dies.

"But not only this: "*Take,*" says He, "*no purse, nor scrip, nor staff.*" In other words, "I relieve you of all pecuniary anxieties. The labourer is worthy of his hire. I send you forth to labour for Me, and give you my bond, that ye shall have enough for all your honest wants."

"But not only this: 'Behold,' says He, 'I give you power over diseases and infirmities, over serpents and scorpions, and over all adverse forces,—heal the sick, cleanse the lepers, raise the dead, cast out devils. *Freely ye have received, freely give!*'"

In this peculiarly provident and thoughtful way, our Blessed Saviour

saw fit to send out His first Missionaries. He secured to them companionship and sympathy. He relieved them of temporal anxiety, by guaranteeing to them a sufficiency for their wants. He provided them, finally, with a ready introduction to rich and poor, and with an easy access to men's hearts, by *accompanying their Mission with ample powers of beneficence*. To send out a Missionary without some similar provision, is, as it were, "to seeth a kid in his mother's milk." It is to make the generous enthusiasm, which God designs for the nurture of a young man's growth, a mere means of dwarfing his mind, of impoverishing his soul, of crushing his elastic spirits.

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Thus, where we send out two solitary Missionaries to two isolated places, suppose we send the two in company to one place. Where we furnish them with a handful of tracts, suppose we were to give them the means of founding a *free-school* for strictly Christian education. If the country in which they labour is new, and the conveniences of life hard to be procured, or the destitute poor numerous, we might provide them further with the means of dispensing medicines, and food, and clothing. In this way a Christian Mission would become, what the early Missions were, genuine Church colonies. They would be centres of learning, of cheerful industry, of open-handed beneficence. They would attract the poor, as our Blessed Saviour did, by doing good to the poor. They would be models of industrious, happy, and well-ordered homes. Lighting up the darkness, and softening the rudeness of border life, by planting in the midst a genuine graft from Christian civilization, they would outwardly and visibly, in a way to be seen and read of all men, "make the wilderness to rejoice and blossom as the rose." And in this way, with no other miracle than that of a large heart, and open hand among Christians, we should see and realize the full force of that promise of our Saviour—'The works that I do, shall ye do also. Nay, *greater works* than these shall ye do, because I go to my Father.' '\*

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## I n t e l l i g e n c e .

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### CONSECRATION OF ST. PAUL'S CHURCH, KEY WEST, FA.

This is a simply beautiful edifice, lately erected, after the Gothic order, of wooden material, the planks being placed perpendicularly; its length is 70, breadth 30, and height about 18; surmounted by a tower of about 15 feet above the roof. The seats are open for all, the support of the officers being by contribution. The windows are of stained glass, the altar is suitably elevated, and the reading-desk and pulpit very appropriate. There is a gallery and sittings in the nave, provided for the coloured people. The Church is supposed capable of accommodating about 350 persons, and cost about \$4,000. The "Sentence of Consecration" was in substance as follows:

*Sentence of Consecration.*—Whereas the island of Key West was visited in the year of our Lord 1832, by the Rev. Mr. Brunot, and at his suggestion, measures were taken to organize a parish:

And whereas, in the year 1833, the parish, under the name of St. Paul's,

\* The Moravian Missions are on this principle—also, in a measure, our own *foreign* Missions. Mr. Breck's Mission at Nashotah, is as near an approach to it as private enterprise can be expected to make.

was incorporated by the Legislative Council of the Territory of Florida, and in the same year Wardens and Vestry were elected :

And whereas the Rev. Mr. Brunot was succeeded by the Rev. Mr. Bennett, a Missionary of "the Domestic and Foreign Missionary Society of the P. E. Church in the U. S. of America," who made the first effort for the erection of a house of worship, which was carried into effect by his successor, the Rev. Mr. Dyce, also a Missionary of the above-named useful Society, whose successors were the Rev. A. Ford, and the Rev. J. H. Hanson :

And whereas the Church, which had been erected at considerable cost, (about \$7,000,) by the contributions of pious and benevolent individuals residing in and out of the Territory of Florida, was destroyed by the hurricane in the year 1846 :

And whereas, in the same year, the Rev. C. C. Adams, also a Missionary of the Society named, was elected rector of this parish, and mainly by his efforts, (in the Diocese of Florida, and in other Dioceses, which he visited to obtain the contributions of the faithful and charitable\* for the holy purpose,) the building in which we are now assembled, so creditable to the taste and skill of the architect, so gratifying to the eye of the beholder, and so convenient and suitable for its solemn purposes, has been nearly completed and furnished :

And whereas, for the consecration of the same, the Diocese of Florida being at present without a Bishop, application by the proper authority was made to the Bishop of South Carolina, which solemnity he has fulfilled, being assisted by the rector, and by the Rev. T. J. Young, a presbyter of the Diocese of South Carolina :

Now, therefore, be it known to all concerned, that after the date of this "Sentence of Consecration," this house, under the name of "St. Paul's Church," is set apart from all secular uses whatever, and is exclusively appropriated to these purposes of our holy religion, to-wit : for *prayer* to God, the Father, through God the Son, by the aid of God the Holy Ghost—the "holy, blessed, and glorious Trinity, three persons, but one God;" and for "the *administration* of the Sacraments and other rites and ceremonies of the Church," and also for *instruction* in the truths and precepts of the Gospel of Christ, by the reading of the Word of God, by "the Catechism," and other formularies of the Church, and by the sermons and lectures of the Ministers of the same, in conformity to the Rubrics, Constitution, Canons, and usages of "The Protestant Episcopal Church in the U. S. of America."

Signed at the city of Key West, in the Diocese of Florida, on the 4th day of January, in the year of our Lord 1851.

CHRISTOPHER E. GADSDEN,  
*Bishop of the Diocese of South Carolina.*

Besides the consecration of the Church, confirmation was administered on three occasions to 38 persons; the Lord's Supper to 37 persons; two sermons by Rev. Mr. Young; a sermon and an address and lecture on confirmation by the Bishop; Daily Service on five days. The clergy were highly gratified by the Christian welcome and attentions of their clerical brother and his worthy parishioners, and the interest manifested by the worshippers, the hearers of the Word, and the partakers of "the laying on of hands," and of the Holy Communion. When the Apostle and his company departed from Melita, the islanders loaded them "with such things as were necessary." They at this island followed, if they did not go beyond the precedent.—(*From the Charleston, S. C., Gospel Messenger.*)

\* An Insurance Company contributed.

## BISHOP CHASE'S REASONS WHY THERE ARE SO FEW MISSIONARIES.

"Great was the company of the preachers."—Would that this could be said of the Protestant Episcopal Church in Illinois; but far from this is the truth. Considering the great need, few are the preachers, and small is their company.

During the past year I have, though borne down with the weight of years and infirmity, visited many places, and gathered many flocks together, but in bidding them adieu have had cause to mourn that they must be left as sheep without a shepherd: many pious parents, with their families, for a long time likely to remain without the word and sacraments, and finally, in this state of neglect, lose all taste for religious ordinances, and in the end turn downright infidels.

In such cases, at parting, seldom have I ceased to hear words to the following effect: "Cannot you send us a man from Jubilee College—a man that knows something, and deeply imbued with a due sense of the value of immortal souls; not forgetting that we want such as are bred up here, acquainted with western habits, who, knowing our wants and necessities, have the *tact* to approach us without seeming to notice and despise us because we are destitute of the riches and elegancies of Eastern countries?" The true answer is, "No." "Why not? You say your school at Jubilee is getting on, and you are laying a great and solid foundation for religion and learning."

The answer is, first, because our rich people will have their sons educated for worldly employments, wherein they will get more money than in the ministry of the Church. Secondly, because families in ordinary circumstances never, or very seldom, talk with their sons of the vast importance of religion, and of the necessity of filling up the armies of the faithful with duly instructed and able officers and preachers of the word of the Lord of Hosts, the God of Armies. Yes, I speak to you, the ordinary class of respectable and pious farmers: you yourselves are greatly deficient in this respect, in that you seldom, if ever, talk to your sons on this all-important subject, now rendered especially necessary when we are in such danger of falling into heathenism, or the dangerous errors that surround us. Above all, you neglect your prayers to Almighty God that He would stir up the hearts of his people, that they "send forth labourers into the fields now whitening unto harvest." Had you done this in time in your family devotions, and acted accordingly, expressing your desires, that some of your own sons might feel themselves incited to be among the number of the preachers of salvation to fallen man, the good God would, ere this, according to his word, have granted your requests. The number of candidates for the ministry would have been greater than it now is in Jubilee College, and they of a quality not of stragglers, whose origin and characters are unknown, but young men of pious and honest parents, acquainted and approved of by the Bishop and his Clergy.

And then, as to the means of maintenance in the College, in case you could not afford all that is necessary, (and that is a small sum, only one hundred dollars a year for every expense,) there is nothing more morally certain than that rich men, being duly certified of the facts above stated, would not refuse their offerings to the Lord for that purpose.

And last of all, as to their support for a time in gathering and feeding the flock of Christ, "Jehovah Jireh, God will provide." There is still piety in our Church, we trust, for that.

So, you see, it is your own fault, (if we trace streams to their sources,)



it is your own fault, after all your complaints. You do not, I fear, feel the power and comforts of the religion you profess. Your hearts are cold and indifferent to the great privilege of extending the means of the Gospel of salvation among us where they are so much wanted, here in the far West. Go home, then, after reading this, and fall on your knees in your families, confessing your faults, especially your sins of omission in this all-important matter, and beg of God, through Jesus Christ, that he will forgive the past, and give you grace to obey his will in the future. Remember that He that sitteth on the throne above, whom angels adore and obey, hath all things under his control, and hath said, "Him that honoureth me I will honour."—"Seek ye first the kingdom of God and his righteousness, and all necessary things in this world shall be added unto you."—*From the "Motto."*

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BISHOP CHASE'S PLEA FOR MISSIONS.

As for the Bishop's anxiety about the Missionaries of Illinois, let it be inferred from his hearty concurrence in the following printed paper, just sent him from Philadelphia :

I have mislaid the printed "Appeal to the Bishops,"\* designed to stir up their pure minds by way of remembrance of their duty to do all they can to aid the General Missionary Society, and thus take off the *incubus* of shame which has trodden down our Church below the lowest standard of all other denominations of Christians. The comparison was drawn in figures so glaring that my heart ached when I read it. Instead thereof, I now write this most earnest solicitation, that each and all of our communion would try to do something, however small their offering. A way can be found to get their gifts into the treasury. If there be a willing mind, the most distant and isolated person may make his light so shine that others may glorify the Saviour in spreading his Gospel.

We did our best in Jubilee on Advent Sunday. Fifteen dollars and sixty two cents were collected, and transmitted to the Treasurer of the Domestic Missions. If all the parishes throughout the United States were to contribute in like manner, according to their ability, what a great sum would be raised !

But this sentiment, in similar cases, has been so often alluded to and urged by others of much superior ability to my own, that I feel a blush of shame in giving it utterance here. My supposition seems based on fancy, and not on reasonable expectation, and causes me, by sad experience of the past, to say, unless the good God work miracles of grace in giving our people new hearts, we fear our hopes will be disappointed.—*Ibid.*

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FROM MONTHLY PROCEEDINGS OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The Society took into consideration the following portion of the late Lord Bishop of Nova Scotia's letter dated Halifax, August 12, 1850 :—

"Several years have elapsed since a visiting Missionary was stationed on a part of the very destitute eastern coast of this province, for the result of which we have great reason to bless the Lord. The sufferings endured by the Missionary and his family from want of a lodging, were quite deplorable, and it was felt that a Mission-house must be built for him. The object was undertaken here with the best spirit, and the poor people of the place did all the little that they could, and by the aid of £50 from your Society,

\* It will be found in the Spirit of Missions for November, 1850, on p. 439-440.

and a like sum from the Society for the Propagation of the Gospel, the work, though a serious undertaking, was completed, and a most useful and successful Missionary with a large family, has been made comfortable.

“A second Missionary has now been labouring for more than two years, on a still more remote portion of the same desolate coast, at the entire expense of our Church Society. It was impossible to determine at once where his residence ought to be—and with wife and grown up daughters, he has had no other lodging than two small rooms, scarcely habitable. He also must find some other field of labour, unless a house can be provided—and there is much desire here among the best of our people to engage in the undertaking; but the expense of building, where all the materials, even the timber, must be brought from a distance, will be so great, that unless we can obtain equal help from England with that which was extended to the first undertaking, I fear we cannot succeed. The importance of the object leads me very earnestly to commend this matter to the favourable regard of the Society. Along this dreary coast, on which I have confirmed 400 persons in one season, although neither church nor clergyman were known there a few years ago, four churches have been finished, and two more are now well advanced.”

It was agreed that £50 be granted, and placed at the disposal of Archdeacon Willis, of Halifax, Nova Scotia.

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### THE DOMESTIC TREASURY.

For the first time in nine years, there is a balance in the hands of the Treasurer, applicable to the semi-annual payment, and we hope that before the time arrives, at which it becomes due, (April 1st,) the whole amount necessary for that purpose will be contributed. The appropriations to the Diocese for the year amount to only \$16,000, and there is now nearly \$4000 in the Treasury. Very little exertion on the part of those whose assistance and sympathy have not yet been extended to this department, would make up this slight deficiency.

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### OREGON.

The establishment of Missions in this territory has constantly occupied the attention of the Committee; and measures are now in progress which it is hoped will tend to promote such a desirable object. We are compelled to withhold the name of the pioneer in this work for the present, but in the next No. of “The Spirit of Missions,” that, and the details of the plan to be pursued, will be spread before the Church, and the aid, sympathy and prayers of her members will be invoked, which alone can give prosperity and efficiency to the enterprise.

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### SEMI-ANNUAL REPORTS.

The Missionaries are respectfully reminded that the April Reports should contain, as far as practicable, full statistical details. Any matters of general interest, not included in the form printed, may be included in the body of the Report. Such as the commencement, completion or consecration of a Church edifice, the erection of a parsonage, or anything of a like nature, which may be considered an evidence of willingness or zeal. The alphabetical draft of a report will be found on the second page of the cover of the present number. Early attention to this subject, and transmission to the office as soon as practicable after the first of April, is earnestly requested.

# Acknowledgments.

## DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th January to the 15th February, 1851 :

### MAINE.

Bath—Grace,  $\frac{1}{2}$ ..... 3 75

### VERMONT.

Middlebury—St. Stephen's..... 28 37  
 Randolph—Grace Ch.,  $\frac{1}{2}$ ..... 4 00  
 St. Alban's—Union Ch..... 24 75  
 Enosburgh— $\frac{1}{2}$ ..... 1 50  
 Factory Point—Zion..... 10 00  
 Sheldon—Grace,  $\frac{1}{2}$ ..... 4 50 73 12

### MASSACHUSETTS.

Greenfield—St. James's, add..... 10 00

### RHODE ISLAND.

Bristol—St. Michael's, Ladies' Benevolent Society, for the Jews.... 8 00

### CONNECTICUT.

East Haddam—St. Stephen's..... 4 00  
 Fairfield—Trinity Ch..... 20 00  
 Glastonbury—St. Luke's,  $\frac{1}{2}$ ..... 5 00  
 Greenwich—Christ Ch.,  $\frac{1}{2}$ ..... 12 17  
 Middletown—Christ Ch..... 25 00  
 Plymouth—St. Peter's..... 12 00  
 Sharon—Miss Joanna Hitchcock..... 3 00  
 Stamford—St. John's..... 22 05  
 Wallingford—St. Paul's..... 21 00 124 22

### NEW-YORK.

Amenia—St. Thomas's..... 5 00  
 Cohoes—St. John's, from an aged member, since deceased..... 1 00  
 Fort Edward—St. James's..... 4 66  
 Harpersville—St. Luke's..... 3 00  
 Lithgow—St. Peter's..... 5 00  
 Naspeth, L. I.—St. Saviour's..... 24 25  
 New-Edrington, S. I.—Christ Ch., a member,  $\frac{1}{2}$ ..... 5 00  
 Newton, L. I.—St. James's for Ohio, 14 00  
 New-York—Calvary Ch..... 179 50  
 Ch. of the Ascension..... 75 00  
 Do., for Cal..... 1 50  
 Do., L. C., for the Jews..... 5 00  
 J. W. De Pay-ter..... 5 00  
 Niagara Falls—St. Peter's..... 5 00  
 Ogdensburg, St. John's..... 24 00  
 Potsdam—Trinity..... 12 00  
 Poughkeepsie—St. Paul's..... 15 00  
 Rondout—Ch. of the Holy Spirit... 4 50  
 Rye—Christ Ch..... 14 75  
 Ulster—Trinity..... 12 53  
 Walden—St. Andrew's..... 3 16  
 Williamsburgh, L. I.—St. Mark's... 10 26 429 16

## WESTERN NEW-YORK.

Adams—Enmanuel..... 1 00  
 Angelica—St. Paul's..... 2 50  
 Auburn—St. Peter's, two sisters.... 2 00  
 Bath—St. Thomas's..... 11 80  
 Binghamton—Christ Ch., Ladies Sewing Society..... 15 00  
 Bradford—St. Andrew's..... 10 00  
 Buffalo—St. John's..... 61 78  
 St. Paul's..... 25 54  
 Trinity..... 32 50  
 Canandaigua—St. John's..... 14 00  
 Cazenovia—St. Peter's..... 2 00  
 Canstantia—Trinity Ch..... 1 00  
 Ellicottville—St. John's..... 9 00  
 Elmira—Trinity..... 5 00  
 Fulton—Zion Ch..... 3 00  
 Genesee—St. Michael's..... 19 88  
 Greene—Zion Ch..... 8 00  
 Homer—Calvary Ch..... 5 30  
 Jordan—Christ Ch..... 2 00  
 Leroy—St. Mark's..... 28 00  
 Lewiston—St. Paul's..... 2 00  
 Lockport—Grace Ch..... 22 00  
 Lyons—Grace..... 8 36  
 Manlius—Christ Ch..... 3 00  
 New-Hartford—St. Stephen's..... 14 58  
 Owego—St. Paul's..... 10 00  
 Oxford—St. Paul's..... 21 10  
 Pierrepont Manor—Zion Ch..... 27 44  
 Do., for the Jews, 5 00  
 Rochester—Trinity..... 70 00  
 Rome—Zion Ch..... 13 72  
 Skaneateles—St. James's..... 15 00  
 Syracuse—St. Paul's..... 17 62  
 St. James's..... 6 00  
 Utica—Grace Ch..... 36 50  
 Trinity..... 19 36  
 Do., S. S..... 4 00  
 Do., a member..... 5 00  
 Anonymous..... 2 00  
 H. C. Stowel..... 1 00 562 93

## NEW-JERSEY.

Burlington—St. Mary's..... 0 50  
 Glassborough—St. Thomas's..... 7 00  
 Morristown—Trinity..... 13 60  
 Salem—St. John's..... 58 00 79 10

## PENNSYLVANIA.

Bristol—St. James's, for Ky..... 14 00  
 Brownsville—Christ Ch..... 20 00  
 Coward—St. John's..... 2 00  
 Germantown—St. Luke's..... 50 00  
 Lower Dublin—All Saints..... 10 00  
 Marcus Hook—St. Martin's..... 5 00  
 Morgantown—St. Thomas's..... 3 67  
 Philadelphia—Christ Ch..... 200 00  
 Rock-dole—Calvary Ch..... 5 00  
 Westchester—Ch. of the Holy Trinity 32 72 342 39

## MARYLAND.

Alleghany Parish—Cumberland, two members, add..... 10 00  
 Anne Arundel Co.—All Hallows..... 12 00  
 St. James's, Miss Sally Hughes, for Ill..... 10 00

Baltimore--Mt. Calvary.....	43 00	
Hagerstown--St. John's, $\frac{1}{2}$ .....	14 37	
Hancock Co.--St. Thomas's.....	10 00	
Washington, D. C.--Ch. of the Epi- phany.....	25 00	
Rev. W. M. Jackson, $\frac{1}{2}$ .....	2 50	126 87

VIRGINIA.

Bedford Co.--St. Stephen's.....	15 00	
Brunswick Co.--St. Andrew's.....	5 00	
Cumberland--Miss A. S. Niblett.....	5 00	
Leesburgh--St. James's.....	10 00	
Petersburgh--Grace.....	45 00	
Old Point Comfort--Centurion Ch., a member.....	25 00	
Wheeling--St. Matthew's.....	10 81	115 81

SOUTH CAROLINA.

Camden--Grace Ch.....	30 30	
Charleston--Grace Ch., a lady.....	140 00	
Mo. Miss. Lec., Dec. and Jan.....	2 48	
Columbia--Trinity.....	42 00	
Do., Jews.....	2 10	
Greenville--Christ Ch.....	15 00	
St. Stephen's and Upper St. John's-- for the South West.....	100 00	
Society Hill--Trinity.....	55 00	
Premium on checks.....	0 86	387 74

GEORGIA.

Clarksville--Grace Ch., a mem- ber, $\frac{1}{2}$ .....	2 50	
Marietta--St. James's.....	10 00	
Montpelier--Miss E. J. Wray, $\frac{1}{2}$ .....	5 00	
Ogeechee Mission-- $\frac{1}{2}$ .....	5 00	
Savannah--Christ Ch.....	168 52	191 02

FLORIDA.

St. Augustine--Trinity.....		12 50
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MISSISSIPPI.

Yazoo City.....		7 25
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KENTUCKY.

Covington--Trinity.....	20 00	
Hopkinsville.....	5 00	
Princeton.....	7 25	32 25

OHIO.

Cincinnati--St. Paul's.....	75 80	
S. S., $\frac{1}{2}$ .....	18 30	
Mount Vernon--St. Paul's.....	26 20	
Toledo--Trinity.....	7 50	127 80

INDIANA.

Lawrenceburgh--Per G. H. Dunn, $\frac{1}{2}$ .....	2 50	
Terre Haute--St. Stephen's.....	8 00	
Worthington--Christmas offering of a Church family.....	4 00	14 50

ILLINOIS.

Chicago--St. Ansgarius.....		12 00
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MICHIGAN.

Detroit--"Sigma".....	6 00	
St. Clair.....	3 00	9 00

WISCONSIN.

Sheboygan--Grace Ch.....		20
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ARKANSAS.

Little Rock--Christ Ch.....		30 00
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IOWA.

Dubuque--St. John's.....		5 00
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MISCELLANEOUS.

F. M.....	2 00	
M., for the Jews.....	0 50	
R. A. M., for Oregon.....	10 00	
		12 50

Total.....\$2,719 16

(Total since June 15th, 1850, \$25,171 16.)

☞ We regret, that owing to accident, the Advent Contribution of \$17 12, received from the parish of St. James's, Fair Haven, Conn., was omitted in the acknowledgments in the February number of the Spirit of Missions.

The acknowledgment in the same number of \$2 50 from Emmanuel Church, Holmesburgh, Pa., should have read, for Bishop Kemper's jurisdiction.

## FOREIGN.

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### MISSIONARY CORRESPONDENCE.

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THE journals of our missionaries afford an interesting view of the daily life and labours of those who, far away among the heathen, are seeking to bring to the knowledge of a Saviour those who are sitting in the darkness of the shadow of death. While we read them, may they prompt the breathing of a prayer, that the influences of the Holy Ghost may abundantly bless the ministry of these missionary brethren!

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#### Africa.

JOURNAL OF REV. J. RAMBO.

A DELEGATION OF OLD MEN FROM FISHTOWN.

May 1st, 1850.—Since the "Smithfield" brought the Rev. Mr. Hening, and his new house to be put up at Rocktown, the natives of Fishtown have been under the impression, that when that house shall be finished, and the station opened, that both of these schools will be removed to that place, and this station entirely broken up. Soon after this news began to spread, when I went to preach in the different villages, the people told me they would not come to hear me preach, because I was going to leave them, and to live at Rocktown; some, however, did come, and after service, all beset me to know the truth of the matter. I told them they must not believe reports—that I would tell them myself when I should leave them—till then they should not be alarmed. They said they knew my house was in an unhealthy situation; and they advised me to remove it to a hill not far off. One asks, "Has not God sent you here?" I replied, "that I believed he had." "Well," said he, "will not God take care of you?" "Yes," I replied, "if I use proper means to take care of myself, he will bless those means." "Well," he continued, "if God sent you, and will take care of you here, why run away from God?" I replied, "I did not consider that taking care of my health was running away from God. Why," continued I, "did the people who recently removed two towns from the Fishtown river, (on account of the unhealthy location there,) if there was no danger of

losing health and life?" The auditors burst out laughing, and the objector made no farther reply.

Mr. Hening was told by the natives, after preaching in one of the villages about the same time, that they would no more come to hear me, because I was intending to leave them; nor to hear him, because he was going to take me away.

In each of the towns I had an interview very similar to that mentioned above. The people continued to talk about my leaving them, and threatened to discard me, because I should think of such a thing. I told them their opposition would be a reason for my leaving them—that they were my people—that I was trying to do them good—but if they opposed me, what reason would I have for staying among them? All opposition from that time ceased, and my congregations on Sundays and through the week were generally better than they had been for some time.

The delegation of old men who waited on me to-day, was appointed by the people of the settlement. They were instructed to ascertain from me my future plans—whether I expected to leave them permanently—whether I expected to reside at Rocktown—break up this station, and cease to be their missionary. I told them that "I would be candid with them—I had been appointed as their missionary, and had hitherto resided and laboured here as much as my health would permit—when my health failed, I had hitherto gone to Cavalla, but when the Rocktown house shall be finished, instead of going to C., I expect to go to R., when there is danger that my health shall suffer here. You are my people—I am your missionary—I expect to continue thus related to you till God severs the tie." This satisfied them, and they returned to communicate the result to their people.

#### THE CHRISTIAN'S GOD OPPOSED TO THE GODS OF THE HEATHEN.

3d.—Preached this evening at 5 o'clock in a hut in Oránh Plu-Ké—one of the five villages of the Fishtown settlement. The few people in town were collected together, amidst the fire and smoke of the narrow cabin. All were seated on low chairs of native manufacture—blocks of wood—and mats. Having now become fairly accustomed to the heat and smoke at such times, I proceeded with the services with little annoyance. My subject was the "Omnipotence of God"—which I endeavoured to illustrate by familiar examples. God had created all things, and sustained them by his continual Providence.—Man is unable to make anything, as God created his works.—God made all things out of nothing, but man requires materials with which to make objects—he can create nothing. The devil-doctors can make greegrees, and when made, they tell lies about them, and deceive the people. They say that the greegrees can do all things, which we know none but God can do. They can make rice grow—bring plenty of food—cure the sick, and even save life—according to the sayings of these deceivers. I denounced this wicked system, and endeavoured to show the people to what extent they are deceived. I told them how God had forbidden the worship of false gods, or putting trust in anything instead of Him. He is a jealous God, and would punish them and their children down to remote generations to come, unless they repented.—All are sinners, and God is angry with them; but He sent His Son to die for them. Through the blood of Jesus alone can they all escape the wrath to come. Christians trusted in the one living and true God, and hope to obtain pardon of all their sins through the mercies of the crucified Saviour. They could be

saved in the same way. They were farther urged to believe, obey, and live.

All seemed serious and attentive, and made fair promises. But, alas! we have learned too much of the deceit and cunning of these people, to put much confidence in their words.

Many of them said they prayed daily to God, and had given up their greegrees—that they all knew what their devil-doctors told them was untrue—that they were forced by law to pay some respect to these persons and their system—that they were willing for a general change in favor of Christianity.

Part of this may be true; but it is very doubtful whether they told the truth in all respects. Some burn, or throw away their greegrees only to have them replaced by new ones. The work, however, is to be accomplished at last—perhaps God designs that they shall gradually relinquish their superstitions—though the uniting of the dry bones, and the raising them to life, may be almost simultaneous—as has been the fact in other missions. The Lord hasten it in his time!

#### ANOTHER COMMUNION SEASON.

*Sunday, May 5th.*—Preached to a large congregation in the chapel in the morning. Some had told me the previous evening that they would stay from the bush and attend service to-day. They kept their promise this time.

Lectured and administered the communion this afternoon—being the first Sunday in the month. Eighteen persons, (all in the vigour of youth,) scholars and teachers in the schools, or servants on the mission premises. Two were absent, and a third is suspended. Endeavoured to imagine the happiness in store for him who should take them safely to heaven—when he should meet them all there, (may God grant it!) and enter fully with them upon the indescribable bliss there reserved for them, if faithful here.

In the evening catechized the more advanced scholars as usual after communion.

#### MISSIONARY MEETING AT FAIRHAVEN.

*Thursday, 9th.*—Preached in two large villages in Rocktown in the afternoon. The missionary meeting held at night was, I trust, both interesting and profitable. Lectured upon Romans 10th, part of 14th verse—“How shall they hear without a preacher?” As many in the schools do not yet understand English, spoke to them through an interpreter. Read also a letter addressed to the schools by a friend to the cause at home. Such are calculated to interest and stimulate the children very much. I hope the friends of the cause will occasionally favour us with such communications to the schools.

#### LECTURES TO CHILDREN.

*May 22d.*—According to previous appointment, this evening exhibited the magic lantern in the colony, accompanied by a lecture on each picture—being all scriptural. The school-house in which our congregation usually worship, being too small for our purpose, the Mt. Emery (Methodist) Chapel was procured. Every part of it was crowded. Perhaps from 3 to 400 persons—men, women and children, colonists and natives, were present.

The instructions were principally catechetical—as being the most animating and interesting to the children. They generally seemed very well informed in regard to the principal events in Scripture history. The interest they took in the exercises, and their intelligent answers, were highly gratifying to the writer, and perhaps to all present. Several more lectures are to follow at regular intervals, believing them to be instructive to persons of all ages in the community.

DAILY DETAIL OF MISSIONARY LIFE.

*Saturday, June 1st.*—As usual received a number of visits from *gentle men*—rather than *very poor*—*beggars*. “Please, sir, will you give me one pipe?” says one—“a little *podì*, (tobacco) if you please,” says another—“A few fish-hooks, sir,” says a third—“a near relative has died,” says still another, “will you please dash me one fathom of cloth?” Such petitions are made almost daily.

Engaged in reading, writing, and in sundry other ways till 4 o'clock in the afternoon. The schools are never in session on Saturdays, and the day is spent in attending to various calls, which are made only on this day.

At 4 o'clock, P. M., I habitually visit all the villages, and invite the people out to church on the following day. This seems necessary; for if the people know when Sunday comes, they do not regard it unless they receive a special invitation from the missionary himself. This call of duty is indeed a pleasant one; for the missionary, as he visits from house to house, and converses with the ignorant and superstitious inhabitants, is kindly received, and is invariably treated as a welcome visiter. “Uah-we-o (how are you) Rambo?” is the manner of salutation, and this one hears at every turn. When we ask the people individually if they will stay from their farms on the following day—keep the Sabbath, and attend chapel, each one generally answers in the affirmative. But many, alas! do not keep their promise—and when afterwards asked why they broke it, they make some excuse—they were sick, or some of their family were unwell—or, they had some palaver to settle, &c. Some, however, attend regularly, and others occasionally.

*Sunday, 2d.*—The Bible Class was held as usual at 7 o'clock—attended by the scholars at the station. At 9 o'clock, Sunday-school; at 10½, service and sermon in the chapel. The building was crowded—at least 200 persons were present, and listened to the Gospel of salvation. At 2½, P. M., held the monthly communion service and lecture, and administered the sacrament to 16 persons in all. Several were absent or suspended. The lower classes afterwards were taken into Sunday-school. The higher classes I catechised at 6, P. M., as usual.

*June 3d.*—Received a number of visits from the natives—some who were comparative strangers, said they had attended church yesterday, and that they had come for a *dash*. I told them I dashed nobody for coming to church—the Gospel which I preached was for their own good—I came to preach it to them at the sacrifice of my health and life, and I could by no means pay them because they came to hear it. When dashes are given, we take care to teach them that the gift is one of friendship, and not given for the reason some above-mentioned supposed. Sometimes persons in real distress come for rice—a little cloth, or tobacco—(the latter, two important articles of trade)—in which cases, if possible, we endeavour to relieve the applicants.



In the morning, gave attendance to reading—to the study of the Grebo language, and to hearing the recitations of several of the more advanced scholars. In the afternoon, devoted a little time to natives who called—after which I went and preached to good congregations in two of the villages. Was as usual refreshed by these important, and, I trust, useful services.

At 6 o'clock, attended prayers as usual in the male school-room, which all the scholars are required to attend. Instructions are given through an interpreter to the scholars in Scripture history, and questions afterwards asked on what they have heard. The following evening general questions are asked on the same lesson before a new one is given. Thus, even the smallest scholars become familiar with the leading events in Bible history before they have been long in the mission.

5th.—Visited several families of colonists, who are members and worshippers in our congregation. Found the heads of two of these families quite ill, and some members of the others unwell. Endeavoured to impart the consolations of the Gospel, and to urge them to trust in Him who alone could dispense health and comfort to them physically and spiritually. In the afternoon, having attended to various calls of duty, took the boat for Fair Haven.

6th.—Reading, Grebo, and recitations as before. Some visits from natives as usual—who, as they say, “*come to look my face.*” They mean—“we come to pay a friendly visit—a dash, or a little *podì*, sir, if you please.” In the evening held the monthly missionary meeting. LECTURED FROM Psalm 126th, 6th. Read a few obituary notices of native converts who belonged to the Church mission at Sierra Leone.

Sunday, 9th.—Bible class, chapel service, Sunday-school and lecture. The congregation in chapel was good as usual. Have been much refreshed by the solemn and interesting duties of the day.—Blessed be the God of heaven, who thus grants even isolated missionaries such comforts and blessings.

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## China.

JOURNAL OF REV. E. W. SYLE.

MISSIONARY INCIDENTS—ARRIVAL OF FRIENDS—RELIGIOUS INQUIRY—  
THE ENGLISH CHURCH.

*Shanghai, 1850.*

July, 12th to 20th.—I am sorry that it is no longer possible for me to report the enjoyment, in my own case, of uninterrupted health. An attack of chills, and fever, very slight apparently, has had the effect of pulling down my little stock of strength, so that I have not been able to do more than drag through the merest routine of indispensable duties. On the 16th, the chill was broken, and I am beginning, by the help of tonics, to recover my usual strength, though the heat of the weather just now is such as to try every body. These details are mentioned, not for any other reason so much, as for the sake of making the Committee acquainted with the character of the force they have to count upon, in view of carrying out the operations of this Mission.

From Ningpo several Missionary friends have come over to this place. Mr. Culbertson and his family on a visit to the Bishop, and Mr. Wight and his family, (staying with us at present,) who will be permanently resident here. Mr. W. having been appointed by the Presbyterian Board, to establish a Mission here. Mr. Jarrom, (late of Ningpo,) is also here on his way to England. Yet another of our visitors has been the Seaman's Chaplain at Whampoa, Rev. Mr. Loomis, who has been visiting all the fine ports, previous to his making a visit home to the United States.

*Sunday 21st.*—Went through the services of the day with some comfort; the afternoon congregation was large and still. During the evening, our hearts were all made glad, for the little girl who has been under Miss Jones' charge now for about three years, without showing any symptoms of a care for her soul, came to her kind friend and told her, that she felt a strong desire to be a child of God, and receive baptism in His name. In the morning the Bishop had preached on the Parable of the Ten Virgins, so Miss Jones asked the questions, "Do you feel that you have no oil in your lamp, *Sien Yuen?*" "I haven't got any lamp at all!" was the child's ingenuous answer. If the good work, which we trust has been begun in her young heart, be brought to good effect, this will be the first fruits of our efforts in the girl's school, and thus we shall be able to number amongst those who are learning the blessedness of surrounding the table of our common Lord, besides aged disciples, both men and women, "young men and maidens" also. It is a source of much satisfaction to observe, that these first converts are of different ages, and are brought out of different classes.

*July 22d.*—A meeting of the British Community was held to-day, to take measures for the repairing of Trinity Church; one of the cross-beams having become rotten at one end, fell down with a great crash, and brought the greater part of the roof with it. About \$4,000 were subscribed with much readiness, chiefly through the exertions of our excellent brother, Rev. John Hobson.

*July 24th.*—Letters received to-day inform us of the arrival at Hong Kong of our long expected friend, Miss Tenney. Letters also, and papers of late dates from New-York, very much to our gratification.

*July 26th.*—Not feeling strong enough to go up to the Church to catechise the class of poor who come every Friday, *Chi* went in my stead. During this season of pressure, both from within and without, he had proved very useful in many ways, so that we feel devoutly thankful for his having been raised up and qualified, as he is, for doing essential service in the Redeemer's cause. He has been enabled to resist many temptations to take up with lucrative occupations, which have not been recorded in our Journals; yet they have been matters of greatest moment to him. The Lord preserve him to the end according to this good beginning!

*July 27th.*—Letters from friends in England show, that those connected with the Bible Societies are beginning to feel deeply, how great is the responsibility which rests upon them in regard to the pending controversy.

A CANDIDATE FOR BAPTISM—ANOTHER INQUIRY—REVISION OF THE SCRIPTURES.

*July, Sunday 28th.*—During the morning service, a very poor woman, Neay by name, who is just recovering from a severe attack of fever, came tottering into the Church in a manner which made me think, "that poor

soul feels that she has a *home* here!" She is a candidate for baptism, having been for a long time under Spaulding's teaching; and exhibiting, especially within the last few weeks, many encouraging marks of having been made acquainted with the evil of sin, and the preciousness of salvation.

After the service, I had a long, long conference with an aged woman, 77 she says she is, but I know not how to give credit to her statements, they are so surprising. Her story is, that she had a grandmother who was a Romanist; not so her mother, who was married into a family where they worshipped neither heaven, nor earth, neither images, nor ancestors, nor *Tsen Tsu*, nor anything else. "How could I believe?" said the poor old soul, when relating this part of her history. But the grandmother had taught her so diligently, that by the time she was ten years old, she could repeat the Romish Creed and Ten Commandments, (the 2nd suppressed, and the 10th divided, as usual,) and Invocation of the Virgin Mary; and with this rock of knowledge, she was taken to the Priest, who refused to baptize her, because not sufficiently instructed. (This I doubt.) Then her grandmother died, and from that time till now, (more than sixty years,) she declares she has had no intercourse with Christians of any sort; yet she can repeat most of the above formulas, and can cross herself in a most complicated manner, making three small crosses—one on the forehead, one on the mouth, and one on the breast—and then including these in a larger crossing, from forehead to breast, and shoulder to shoulder—using at the same time the words (or *sounds*, rather, for she could give no account of their meaning,) *Bo-tuk-luk*, *Fre-le-ok*, *Sr-pe-le-too*, *San-too*. In this is what "Pater, Filius and Spiritus Sanctus" became, when pronounced in the *patois* of this region.\*

In the afternoon, Mr. M'Clatchie was kind enough to take the service at our Church; I preaching at his, which is smaller, and requires less exertion. The weather has become oppressively hot.

*July 27th.*—The arrival to-day of boxes containing many useful articles sent us by friends who love us "for our work's sake," had quite a cheering effect upon our spirits, conveying, as it did, an assurance that there are not a few whose sympathies are enlisted in the prosperity of our Mission.

*July 31st.*—The revision of the New Testament is to be considered as formally concluded to-day—just three years and one month after its commencement. As to the word to be used for rendering "God, a god, gods," the Committee of Delegates, *as such*, cannot come to any decision—their opinions and their votes being equally divided.

They have, therefore, unanimously passed a resolution, stating this fact, and devolving the responsibility of the decision upon the individual Missionaries who must preach, and the Bible Societies who must print, the Word of God. This responsibility—immense as it is—must rest somewhere; and in the providence of God, it has been made to fall on the parties just mentioned.

#### ARRIVAL OF MISS TENNEY—VISIT TO THE SICK.

*August 2d.*—We had heard in the afternoon of Miss Tenney's arrival at Woosung, but she did not reach Shanghai till evening. With how sin-

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\* In a very interesting exhibition of Romanism, as it is found now existing in China, let me call attention to the March No. of the Presbyterian "Home and Foreign Record." Mr. Speer's letter is well worth a careful perusal.

cere a welcome we received her, can be known only to those who have been for many months in circumstances similar to our own. She appears to have had a very pleasant passage from home, and to have experienced much kind attention at Hong Kong from the Bishop of Victoria and his lady. Her coming up the coast, (which is usually the most difficult and uncomfortable part of the voyage,) was made easy and agreeable by her taking passage in the steamer "Lady Mary Wood." Altogether we have great reason to be thankful, both on our account, and also on behalf of our Christian sister, who had been screened from all harm throughout the whole of her long and perilous way.

*Sunday, August 4th.*—Between the morning and afternoon services at the Church, (both of which were interesting, after their kind,) I went to visit two sick men: one, the husband of our old nurse, the baptized woman *Yeuh-kway*; the other, one of the most intelligent and best instructed of our blind candidates for baptism—by name, *Wong Yan-Chung*. He has been sick now for many weeks, and though somewhat better now, appears wretchedly emaciated. In mind, however, I found him quite cheerful, and in the course of my visit I learned, that though blind and very sick, he had not been idle. One of the women who lived in the house where he is lodging, showed incidentally that she knew something about the Creed, and I learned, on inquiry, that *Yan-Chung* had been teaching it to her, clause by clause. I feel no doubt that the work of the Spirit has been begun in this poor man's heart; his professions of faith have all the marks of genuineness, and his teachableness, and constant desire for instruction, are truly delightful. I may as well here copy a few notes on his case out of a book which I keep in the Church, in which I make a brief record of the cases of those who come and put themselves under regular instruction.

"*February, 1850.*—*Wong Yan-chung*. Blind man, aged 38. Comes from a desire to obtain future happiness; has no sins of any consequence to confess; thinks it right to worship Heaven and earth." This was the not-very-promising commencement. Subsequently, "when one of his companions was speaking of his three *Wun lings* (souls,) this man corrected him, saying, that we each had but *one*; I asked how he knew this: he replied, that fifteen years ago, he had a relative who was a Romanist, and used to instruct him, and urge him to become a believer; and his not having not done so *then*, he reckons among his sins. To learn very accurately the *names* of those about whom we teach him, appears to his mind a matter of great importance; the number of generations also, from Adam to Noah, he seemed much concerned about."

"*June.*—He has been poorly, and looks meagre to the last degree. I had intended baptizing this man, together with his friend and companion, *Tsur Yan-paon*; but the Bishop (after conversing with them individually) thought they needed more teaching." It was his regular attendance for four months, and good progress in religious knowledge, connected with the far more important matter of a stronger perception and sense of his own sinfulness, that made me consider him as entitled to baptism, which he earnestly requested; but no doubt the course suggested by the Bishop is the safest one. My next note is:

"During the greater part of July, very sick with fever—was in circumstances of great discomfort, and recovered but slowly; but seems to have borne the trial with much patience. His blind companion, (the before-named *Tsur Yan-paon*) was very attentive; also *Sung Yan-ling*" (another companion, poor but only half blind.)

## EXAMINATION OF THE SCHOOL BY THE BISHOP—DEATH OF A CANDIDATE.

7th.—The Bishop held an examination of the School previous to its being dismissed for the summer vacation. The weather intensely hot; wind from the N.W. bringing flies and insects innumerable; in the evening, the air was filled with a species of dragon-fly, called by them *Tsing-ting*, and considered to be the fleas on the body of the Celestial Dragon. This notion, together with their proverb—"Even the Emperor has three lice on his person"—may give some idea of the prevalence of vermin amongst this soap-and-water-fearing people.

Sunday, 11th.—My heart has been sorely exercised to-day, for our poor blind brother, of whom I wrote so full an account, under date of last Sunday, has been taken from us! To him, doubtless, an inexpressible gain, but to me a loss—I cannot but feel it so, for though he was blind and helpless, yet he was quite useful. His less intelligent companions would often turn to him for a better explanation than I could give them, of something they did not understand, and his evident growth in religion had quite drawn out my Christian affection towards him. But he is gone, and with a suddenness, too, that has made the loss more keenly painful to me.

Assisting the Bishop in the Communion Service at the School Chapel, did not allow of my reaching the Church till about noon. Soon after, *Chi* came in and told me *Wong Yan-Chung* was dying! Immediately I called a sedan, (for the sun was scorching hot,) and went to his poor, comfortless lodging; and there I found him so near his end, that there was no time to summon any one. I called for water, and baptized him in the name of the ever-blessed Trinity, believing confidently that he was one who, by faith, had passed from death unto life. I could not spare time to sit by him till the last struggle should be over, for the hour of service at the Church was at hand. I returned and found a large congregation, the children from both schools being present; and as their full response rose up in the spacious building, it was almost more than I could do to repress the tears that would have flowed to relieve my overburdened heart. When I returned to the vestry, a messenger came to tell me that *Yan-Chung* had breathed his last not long after I had left him. \* \* \* In the evening, the Bishop was kind enough to take the evening service in my stead.

16th.—A little boy born to me. All the attending circumstances, such as to make me feel deeply thankful to God; and most grateful for the attentive kindness of friends, neighbors and physicians.

Sunday, 18th.—Conducted my usual services, though not without some feebleness from the oppressive heat of the weather.

19th.—The School vacation is ended, and I resume the teaching of the first class; the Bishop being too much occupied, and Miss Tenney's services required in another department.

20th to 23d.—Occupied with the settled routine. *Chi* goes into the city to instruct the classes that came to the Church every Tuesday and Friday. His aid at this time is truly valuable.

## ILLNESS OF BISHOP BOONE—TRANSLATION OF THE SCRIPTURES AGAIN.

24th.—Forenoon. As usual, after dinner, went out with the Bishop in a boat, intending to pay a visit of condolence to our friends, the Culbertsons, who have been bereaved of their youngest child by a most distressing accident. Before we had half-way crossed the river, the Bishop felt so ill that we turned back, and he found it as much as he could do to walk to his own

door. This attack is quite an alarming one; *both* hands and feet are somewhat swelled, and the sense of weakness is extreme; much pain in the head also.

*Sunday, 25th.*—The Bishop very sick to-day; unable to take part in any of the services: he is suffering very much.

*27th.*—The weather has become much more pleasant; thermometer not more than about 82°. Our dear Bishop seems better, though very weak indeed: he has not had such an attack as this for fifteen months.

*28th.*—The young married man *Chung Chang*, who is still reckoned among our scholars, has had a little daughter born to him to-day; he makes known his determination to present it for baptism; and if he does so, this dear little one, (the first who may be considered as “born in the Church” here,) will be welcomed to the holy rite with a warm greeting from many Christian hearts.

*31st.*—We are informed that the advocates of the use of the term *Shang-te*, as a translation for *Deos*, have resolved to publish any edition of the New Testament, (the revision of which is just completed,) with that highly objectionable title inserted in the blanks left by the Committee of Delegates. A most sorrowful event, in my judgment, and one that fills me with forebodings of great trouble in every department of evangelical effort amongst Protestant Christians. May the Lord overrule!

*7th.*—The Bishop continues very unwell still; he does not rally as he has done on former occasions, which greatly adds to our solicitude on his account. Sad journalizing this!

*Sunday, 8th.*—The Bishop being too ill to come out, I took the usual School Chapel services. Thirteen communicants. At Mr. M'Clatchie's Church, (where I went in his stead, he being kept at home by sickness in his family,) I met a man of uncommon intelligence. I would I could spare time to write out at full the long conversation I had with him, for it exhibited very strongly the harm that has been done here by preaching about God under a variety of *names*; some Chinese, and some transferred. But I must defer this whole subject to a future time.

About seven in the evening, as I was resting awhile before the evening meeting, Miss Jones came in and said, “I am sorry to disturb you after your day's work; but the Bishop is very ill indeed, and will want you to spend the night with him.” I went over to his house immediately, and found him suffering very great distress in his head. As he lay on the sofa in his study, it was necessary to apply ice to his head constantly. He was in a high fever, supposed to be succeeding a chill; whatever it was, coming in addition to his other numerous ailments, it had brought him into a state of great suffering and danger as we all feared. After getting to his chamber, it was a very long time before he could recover from the exertion of coming up stairs; he called for the ice more frequently than before, and it was not till half-past two in the morning that he could become at all composed—then he slept, with some interruptions, till morning.

*9th.*—The Bishop complains of great *soreness* in his head and about his heart. He was obliged, however, to take quinine, at the risk of the excitement it may induce, lest the chill should return again, and reproducing those terribly alarming symptoms that he experienced yesterday.

*10th.*—Same treatment as yesterday: with marked success, I am most thankful to say. Oh! let not prayer be wanting that our Bishop's invaluable life may be long spared to us, for if this Mission were bereaved of him, then should we be bereaved indeed!

13th.—We are all revived a little. Miss Jones is about again; my own health is restored in a great degree. Miss Tenney's services in the School prove a very essential assistance, and, last and best, the Bishop seems recovering. The swelling of his hands and feet has gone down again, but his spine is very painful, and he hardly ventures to count himself better on the whole.

Externally all seems to go on well—the School is in good order; the boys healthy and improving in their studies. In the midst of much depression, we still feel some cheerfulness, for we believe “the hand of the Lord is with us!”

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## MISCELLANEOUS.

### Missionary Labours in the Lewchew Islands.

LETTER FROM B. J. BETTELHEIM, M. D., TO REV. P. PARKER, M. D., DATED  
NAPA, SEPTEMBER, 1849.

(Continued from page 89.)

In March, 1848, perhaps in consequence of a large ship approaching the shore very closely, some faint signs of a reconciliation appeared. The theft was found out, and I was better satisfied that the discovery had been made by them than by us; for I now thought it possible that the change in their conduct might have been grounded partly on my complaint in relation to it, which they may have perhaps considered as a wanton vexation, but which they now must of course acknowledge was based on truth, to be met, if they did what was just, by the restoration of our own. In connection with this event, several circumstances occurred, which it is not necessary here to detail, but in which I am persuaded we left the impression of our open and benevolent intentions, both upon the government and the nation, and made me hope some change would ensue for the better. All the dispatches we received were tinctured with goodwill. The governor of Napa on that occasion came repeatedly to our house, and crowds of followers with him, all expressing sympathy for the past, and confidence for the future. The strong steps I took in behalf of the culprits and their families, and the unremitted pains taken till I obtained a written promise under the great seal of the state, that their lives would not be forfeited, must have had some weight with men who have no regard for the poor, who use power without moderation, and who may have thought us, like themselves, bent on vengeance and oppression. The following dispatch, in which a couplet on the foreigner's “pearl-body” occurs, will suffice to show that my rising hopes had a pretty good foundation.

*Dispatch relating to the punishment of the thieves.*

“The balmy zephyrs, soft and rustling,  
Proclaim the coming of the spring:  
So may your good self be brisk and happy,  
Fearing no limits to your felicity.

“A carefully prepared communication, relating to the degree of punishment of the criminals convicted of stealing the foreign money belonging to you, sir. I respectfully received the other day your letter, in which you say, ‘It is needless to examine these two prisoners very strictly, and I humbly beg to inquire what punishment the government intends to inflict

on them, and to ask that I may be informed,' &c. According to the statutes of this country, all prisoners are taken cognizance of by the criminal judge (*yuh kwan* the jailer) alone, who metes out [their punishment] according to law, and no stranger can know previously what it will be; moreover, the laws of rewards and punishments form the highest prerogative of the sovereign, and consequently can be no otherwise than justly ordered. For many ages, we, in this country, have ruled according to the Chinese code; and in the present case, it certainly cannot be decided according to what you say, and it will also be very difficult to let you, sir, know what it will be. But I think that the crime of these two prisoners may be said not to be a capital offence according to the laws. I humbly beg you, sir, not to be anxious about them, and respectfully return this note in reply, wishing you at the same time every happiness."

The aggravation of the case lay in the circumstance that we are foreigners, which, as some told me, makes our money to be considered as our life; for as we cannot earn any more, we must starve to death without it. Others again told me, the case is considered as a betrayal against the fatherland, which by so grave an offence against a foreigner might have been exposed to great difficulties, and perhaps summary reprisals. Either view made me extremely uneasy regarding the fate awaiting the culprits. I was therefore greatly relieved by the above dispatch, and no less amused with the punctiliousness of this miniature government on their judicial power, and the impatience manifested at my talking to them of English law. Peace being thus patched up after a fashion, government even thought of getting me again to a public dinner, intimating they wished thereby to show the nation that our differences were all settled. But on this very ground I was obliged to refuse, alleging that I wished the people still to understand I was grieved at their being forbidden access to me, while neither did I feel at liberty to forget the transaction on the public road near Shui, till a straightforward apology had been given.

Had there been a shadow of sincerity under all this parade of restored goodwill, I should immediately have felt it in my labours. But there, the only quarter to which I looked for evidence of the worth of these doubtful promises and ambiguous professions of friendship, all remained as dark and cloudy as before; not a single breeze sprang up in the right direction, and consequently, I had to go on in my old hard and toilsome way. I now began more steadily to visit the huts where my guard lived, and particularly that one nearest my door, to which, I think, twenty men belonged, four of them serving by turns each day, and the whole set changed about twice in a year. Here then I had annually forty immortal souls, to whom access could not easily be denied me; for even when the guards in the other huts were ordered all to leave as soon as I entered, such rudeness could not be ventured upon at my house-door, where I could threaten to remove the whole hut, in case the inmates behaved impolitely. Difficulties, however, were constantly raised, and when I absolutely insisted upon their keeping several of my books in the hut, that they might have something better than cards and dice to beguile the time with, I came nigh to having a rupture. I maintained that this hut formed part of my residence, and I would not be forbidden to keep the books of Jesus there. In a country where written charms are much in vogue, and strange immunities are attributed to scribbled slips pasted on doors and walls, perhaps they took, and may still take, my deference for our Scriptures and tracts as somewhat like their own superstitious veneration for books, or even their torn leaves; but this I could not



help, for though the synagogue of Satan has taken some of the best usages of the Church of God, and introduced them into false systems to baffle us by the similarity, this must not make us give up our own institutions. It sufficed for me that I carried my point; let them think me wrong, or like themselves in the motives, I cared but little; my object was to bring them into contact with the pages of the life-giving word, and get their eyes when I could not secure their ears. The fact that I soon saw the books used and torn, and had occasionally to change them, and sometimes even surprised the *todzies*, while, to my delight, they were engaged over them, or the maps made for their inspection, proves that the effort was not in vain in the Lord. To this end I also stuck up sheets containing the Decalogue on different walls in the house, as the general custom here is, and pasted large oblong slips of red paper on my door-posts, inscribed with Christian motives. I drew several general and special maps, and easily multiplied copies by means of the manifold writer; these, lettered with Chinese characters, were given to the *todzies*, and I am persuaded reached government likewise.

The mere knowledge of the shape of the earth goes far to upset their whole cosmogony, and a glance at the two hemispheres, in which I colored all the English possessions one bright imperial yellow, in order to give these islanders some notion of an empire to which the appellation of *tien hia*, the world, more justly applies than to China. At the same time, I raised my heart in gratitude to God, that she has done so much for Christian influence in this globe. Paganism, though numerically the greatest, and perhaps also covering the most ground, is geographically less advantageously situated than Christendom; parts of it are included in Christian influence, or inert in themselves, and it is without mutual relations between its component parts. Heathen Lewchew understands well what is meant by such ideas being pressed on them, and I hope they will not be entirely lost.

To the rolls of tracts which I colported through the streets, I added a good bagfull of cakes, easily baked in an oven constructed with my own hands, (these people cannot construct an arch of bricks,) and those who refused a tract, were frequently less rigorous towards my cakes, and perhaps were attracted a little by the gorgeous flowery chintz bag which held them. Even after my hawking stratagems had been outmanœuvred by the vigilance of the enemy, who countermined all my efforts, and nobody cared either for my tracts, or my bag, or my cakes, a few naked, sunbrowned little ones still remained my customers; and observing that the dark of the evening gave the spies less play-ground, I chose this time to go out into the byways and hedges, where tawny children presently hopped to and from me in considerable numbers, of course with the natural desire of getting a cake or some cash; but now and then they got something better, a grain of sweet heavenly manna, or a shekel out of the sanctuary; no wonder a stop should be put to such delightful rambles. These were children who I hope felt attached to me, and I am sure I patted and fondled them with paternal affection. Even long after our intercourse must have been betrayed and declared illicit, as I easily inferred from stones pelting me occasionally in the dark, I saw them still sneaking and slinking around till they could safely approach, and get their sweet trifles; but this likewise had to be given up.

Shut out entirely from street-labour, nothing remained but boldly to venture into people's houses. To confine myself to the huts where my guards were quartered would have been too easy a triumph for the evil one, and

the surest way to concentrate all opposition there, and eventually to lose even the last anchor-ground in the impending storm. To secure the little one has, it is necessary to strive for more; a rule that holds good in any kind of gain, commercial as well as spiritual: for he that has not, from him shall be taken even that which he has. This great principle, in my humble judgment, it is a pity to see so little acted upon by the Church; otherwise missionary efforts would far surpass their pastoral ones. For though in this dispensation, the world is not to become the Church, yet the latter loses ground, even what she has, when she gains none. The command to *go to all nations* plainly indicates we are not to wait; and it would, moreover, practically be in vain to wait till any one of them be entirely converted. What missionary settled in a town, would not simultaneously with his city mission, take a range in the villages around? Has not Seroor in India its voluntary troubles at Wadagaon, and does not Mr. French rightly say: "I am more and more convinced of the importance of this (the *village preaching*) department of labour?" Christ, our Saviour, who left heaven for his mission upon earth, by precept and example inculcated missionary pilgrimage on the Church: why is it neglected? Capernaum, doomed to be brought down hell, and offering therefore, as may be supposed, a lasting station for his divine missionary sympathy, once, in a lucid moment of grace, begged that he should not depart from them. Did he settle down with them? No; he said unto them, "I must preach the kingdom of God to other cities also, for therefore am I sent. And he preached in the synagogues of Galilee." Such was the practice of Christ, such his command.

The Church, unlike the Jewish polity, is not confined to one or two lands or nations; she is to be a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues. Oh, tell me, will you shorten their shout of holy triumph? Shall Lewchew have no voice mingling in their hosannas? Ought any nation to fail to swell this universal choir, worthy the enthroned Redeemer of a world? Oh, tell the American Churches, I feel for the coppered Indian, I mourn for the African negro, I sympathize with the Mohammedan fellah, I rejoice over the awakened Nestorian and Armenian, but there must be a corner left in the American heart for Lewchew, the more so as she is the threshold to our brightening hopes in Japan. Let the people of God there be sure, that in proportion as the disciples of Christ go to all nations and disciple—or, venturing on his plain command, at least try to disciple—them, in the same ratio the number of their home Churches, and the number of hearts in those Churches, will grow. On the field, subject to the exclusive control of Revelation, no operation or plan must be chalked out according to reason alone. However poorly capable a human mind may be to take in the universal Missionary Church, the infinite mind of our Captain has spoken out plain on the matter: "go ye unto all nations."—Many of the prayers and exertions at home would bring down richer blessings both to far and to near, if they were directed to some outpost Church.

In fact, the concentration of Christian effort to any given locality savours much of the old Babel project, the ethics of which were, "lest we be scattered abroad upon the face of the whole earth." Now, just this was the will of God: "replenish the earth, and subdue it." And does He, who desired the posterity of the first Adam to be scattered over all the world, even while the plain of Shinar was quite spacious enough for them, not equally desire the offspring of the second Adam to spread over the whole globe? Shall we remain in our home pastures, beneath the shadow of our

steepled Church towers, and drink the sweet waters of Siloam, while others are famishing from thirst? It is a consolation that he who knew how to scatter Babel, knows also how to scatter his Church. Israel in the flesh was scattered abroad, but at the same time in mercy, for they "were sown among the people," as a seed that shall serve him; and it stands to reason that the spiritual Israel of God must take the same tour round the globe, that a sin entered into the world and passed upon all men by the travelling up and down of fallen man; even so, through the instrumentality of the light sown unto the righteous, by the righteous, the works of darkness shall be destroyed, and the desert changed into the garden of God.

(To be continued).

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### Church of England.—Madras Mission.

SOME ACCOUNT OF THE MISSIONS OF THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

IN the last number a letter from the Rev. Mr. Symonds was published, which gave rather a discouraging view of a certain portion of the Missionary field in Madras. We follow it now with a later letter of a much more pleasing character.

*To the Rev. Ernest Hawkins, B. D.*

REV. AND DEAR SIR,—My letters proceed but slowly, but I think it far better not to attempt to write at all, until I have sufficient leisure to do so deliberately: hasty reports on Missionary subjects are much to be deprecated.

My last letter must have appeared to you anything but a cheering one, and I rejoice that in the present communication I shall be able to give you intelligence of an encouraging character, though not unmingled with circumstances of sadness and disappointment.

The last place I spoke of was Negapatam. In connexion with this, there is a little village (which I omitted to mention) called Poyoor, inhabited for the most part by a colony of Shanars (the same people who chiefly are found in Tinnevely), where there is a very neat and substantial little Church, with a congregation and school attached. If we can only defend these poor people from the seductions of the Jesuits, who, I fear, are on the watch to entrap and destroy them, some fruit may be looked for. May the Great Shepherd guard these feeble sheep from the devouring wolf!

I proceed now to the Tanjore circle of Missions, and will commence with the one which I first visited after leaving Negapatam, viz., Aneycadu. This is the southernmost of the stations in the Tanjore circle. It is situated about thirty miles south-east of Tanjore, near a very large native town called Puthucottah. Though visited by the late venerable Kohlhoff, as early as 1807, at which time one family was brought over to Christianity, a regular congregation was not formed, I believe, till 1827. From this period it remained as an out-station of Tanjore and Canandagoody till 1845, when it was erected into a distinct Mission, and made the head-quarters of a circle of villages; owing to its recent constitution as such, it does not possess, at present, any permanent buildings. As I mentioned before, on

first making trial of a locality, it is the plan to erect only temporary buildings of an unexpensive kind. The Aneycadu Mission, however, has proved so promising, that last year the Committee sanctioned a grant for the building of a good Church. This is now proceeding with, and will, I hope, be finished before the next wet season sets in, *i. e.*, October. As soon as this is completed, we shall build a substantial and commodious Mission house, with day schools and boarding schools attached. Mr. Coombes, the brother of our late valued Missionary of that name, who has for some time past been labouring here as a Catechist, and virtually in charge of the Mission, has just received orders from the Bishop of Calcutta, and will return to Aneycadu as its duly authorized minister. Mr. Coombes has laboured with great acceptance among the people, and it was delightful to see how happy he seemed in his charge, and the people in him. I regard Aneycadu as one of the most pleasing and promising of our Missions; I do not mean by this (for I feel it necessary again and again to guard against misconceptions and to obviate all romantic and highly coloured notions), that *all* the people are either converted or likely to be converted; nor that even all those who have embraced Christianity are in *heart* as well as in name followers of Christ; nor that worldliness, vice, and folly are not to be found among the congregation. No Minister could assert this, even in Christian England, of the most favoured parish; and why should more be expected of a body gathered out from heathenism, and surrounded by heathen wickedness? But this I mean, that Christianity appears to have taken real root in Aneycadu; that a considerable number profess the faith of Christ; that as a congregation, they are orderly, attentive, well-disposed, and willing to contribute; that they show affection for their pastor, and gratitude to the Society for the benefits they have received; that while many, no doubt, are only nominal Christians, there are some truly devout, earnest, and godly; and that I doubt not but that, on the day when the Redeemer shall make up His jewels, some of these Aneycadu Christians will be gems in His diadem of glory. As on other promising fields, so on this, the Jesuits have their eye; and far more danger is to be apprehended from their subtle machinations and active vigilance, than from heathen opposition and violence.

Of the family before mentioned as having been brought over to Christianity under the teaching of Kohlhoff, there is still living an aged and interesting member: his name is Adeikalum. He is the patriarch of the village, and is, I rejoice to say, advanced in grace as well as in years. I had a good deal of conversation with him, and was much interested in hearing him speak of "Father Kohlhoff," whose memory he cherishes with veneration and affection. The good old man is very strict and staunch, being disposed to exercise some little amount of severity towards those who are not steady and consistent. He has himself gone through no little trial and persecution for the truth's sake, at the hands of the heathen,—such as having his house burnt down, and being imprisoned through their false accusations. Together with a few others, joint proprietors, he presented to the Mission the land on which the Church is now being built. His son-in-law is the native Catechist, and he, too, is a right-minded and earnest Christian, and faithful agent. To testify his gratitude for the privileges he enjoys through the Society, he also has presented to the Mission a considerable piece of ground, which forms the Mission Compound, and on it will be built the house and schools. I may conclude this account by mentioning that Aneycadu is very prettily situated; and when all the buildings are completed, I shall endeavour to get a drawing of the whole to send you. One remark-

able circumstance connected with the locality is, that it has never been visited by cholera, that dreadful disease which has desolated, at different times, almost every other part of India.

Of the villages in connexion with Aneycadu, I am unable to speak from personal observation; but from the accounts furnished by the Missionaries, it may be gathered that some are in a hopeful, and others in a dreary condition. Athanur, for instance, which was also one of the places evangelized by Kohlhoff, evinces, I am told, tokens of life and promise; while the people of Selvanaiken, on the other hand, are in a low and degraded condition. As in the natural, so in the Missionary scene, light and shade make up the landscape.

The next Mission to be noticed is that of Canandagoody, which lies about half-way between Aneycadu and Tanjore. This likewise has only recently become a separate Mission, having formerly been attached as an out-station to Tanjore. It is now the head-quarters of an important Mission, consisting of several villages. It is tolerably complete as to its agents and machinery, having a resident Missionary, with a due complement of Catechists and Schoolmasters. It has also a permanent church, mission-house, master's-house and school-rooms. In addition to the usual Native-Schools, it has Boarding Schools for boys and girls. The English School, as it is called, (the different kinds of educational establishments will hereafter be explained,) is conducted by an East-Indian Master. The Master at the time I visited Canandagoody was a young man who had formerly been a pupil of my own in Bishop Corrie's Grammar School; he is now one of the students of the Seminary under my care, preparing for future employment as a Catechist, and ultimately, I hope, as a minister. It was a great delight to me to see him so usefully and efficiently employed. I examined the School at considerable length, and with great strictness; and nothing could be more satisfactory than the result. The examination was upon the Bible, History, Geography, English Grammar, and Arithmetic, and was conducted partly in English and partly in Tamil. I was pleased to observe that not only had a certain amount of *information* been communicated to them, but that they had been taught to *think* and compare. I will mention one instance out of several, in illustration. While examining them on Geography, I asked them what was the great river of Egypt? The immediate answer was, "The Nile."—Is there any river in India that resembles the Nile? Answer, by several, "The Ganges."—In what respect is the Ganges like the Nile? The answer that I was seeking for was that it branched off, and formed a delta. One or two boys, however, replied, "It is like the Nile, as being a source of fertility by overflowing its banks and inundating the country."—I then said, "True; and in what other respect?" Again I got an excellent answer, which I did not anticipate, "The Ganges is like the Nile, as being an object of religious veneration to the people of the country." Again I asked, "Is there any other point of resemblance?" and then came the answer, "It forms a delta." Considering that these questions were asked and answered in English (a foreign tongue, of course, to them,) you will, I think, say that these replies showed both intelligence on their part, and good teaching on the part of the Master. Their scriptural knowledge was very correct, both as to history, doctrine, and precept.

One of the days which I spent at Canandagoody being a Sunday, I had the gratification of attending Divine Service in the church, and was glad to see the orderly and attentive demeanour of the people, and all the more so, because a short time previously a sad disturbance had occurred, which I

shall presently mention, on a point of caste. Through the interpretation of Mr. Hubbard, the Missionary, I preached to the people, dwelling especially on the obligation to cultivate mutual love, after the example of Christ. After the service the Holy Communion was celebrated. In the afternoon, I visited the Sunday Schools, which are well attended.

The next day I accompanied Mr. Hubbard to visit some of the adjoining villages; in each of which we examined the Schools, held a short service in their mud-built chapels, and I addressed the congregations.

The work that is going on in the Canandagoody Mission, under Mr. Hubbard's faithful and energetic ministrations, is of a sober, real, and earnest kind. The people naturally are of a hot and determined character; and in some of the villages most unworthy persons are to be found, who cause much distress to the Missionary, and scandal to the cause of Christ. Still there is promise of much good, especially when the present generation shall have passed away, and the children, now receiving a thorough Christian education, shall have grown up. Patient continuance in well-doing will in due time produce effect. The faithful preaching of the Gospel, and the mild enforcement of sound discipline, which is now being practised, cannot be otherwise than beneficial, and produce a gradual improvement. At all events, it is our duty to work away under this hope, and with a believing expectation of future fruit.

It must not be concealed that formidable difficulties exist connected both with the natural temperament of the people, and their tenacious hold of caste. In the year 1847 a very serious case occurred, the relation of which will show the character of the people, the pernicious influence of caste, and the opposition and difficulties with which the Missionaries have sometimes to contend. Previous to the occupation by Mr. Hubbard of this Mission, I fear it must be confessed that caste was not so resolutely discountenanced and repressed as it should have been. I suppose I need scarcely explain what caste is; most of your readers being aware, in a general way at least, that it means those distinctions which the different classes of the Hindoos maintain between each other, and which is carried to such an extent that a man of high caste would consider himself polluted by eating or drinking with, or even by being touched by, a lower one. To overcome this, is one of the main difficulties of the Missionary, and good men have differed considerably as to the best way of repressing it; some being disposed to tolerate it for the present, looking to the force of Christian truth eventually to subdue it; while others, and the *great majority*, consider it necessary to adopt stringent regulations against it. Reserving, however, further observations on this subject till I come to speak of Tanjore, where caste has been most conspicuously prejudicial, I proceed with the narrative of what occurred at Canandagoody. It is the custom in native congregations for men and women to sit apart in the Church, each sex by themselves; and in communicating at the Lord's supper, the males first go up to the rail and receive, and then the females. Now it would seem that before Mr. Hubbard's time, the order of proceeding had been to allow the caste men to go up first, then the caste women; after that the paria men, and then the paria females. This was an undoubted toleration of caste distinctions, and accordingly Mr. Hubbard, who is a determined opposer of it in every shape, resolved at once to check this practice; and on the very first Sunday that the Lord's Supper was administered by him after his arrival at Canandagoody, put his resolution into force. On this occasion, as soon as the caste men had come

up, he also beckoned to the paria men to approach. The caste women, regarding this as a great indignity, immediately rose up and left the Church; and among their husbands some murmuring was heard. After the service, the caste people held a meeting, to consult what they should do; and, as usual in cases of native deliberation, there was a good deal of noisy discussion, for the Hindoos can do nothing without immense chattering. It was determined that the caste people should not communicate at all until Mr. Hubbard agreed to revert to the old practice of giving to them before the parias. Anticipating opposition, Mr. Hubbard quietly made known his determination to exclude from all temporal and spiritual benefits such women and their husbands as should hold back from the Communion on these grounds. His remonstrances and warnings had the effect of inducing some of the caste women to brave the displeasure of the rest, and to present themselves at the ensuing Communion. This greatly exasperated a portion of the caste people; and in the evening of that Sunday one of these women, who had preferred duty to caste, was set upon by them, and so severely beaten as to endanger her life. Great commotion prevailed in the village; and a man of weak resolution would have been somewhat discouraged. Mr. Hubbard, however, immediately applied to the civil authorities for redress. The Peshcar (a sort of superior police officer) speedily arrived, and the guilty parties having been apprehended, were taken before the Plicedar (a native magistrate), who severely punished them. The people were completely awed by such vigorous proceedings; and the result was that the Missionary obtained an ascendancy over them, and completely gained his point. Since that time he has effected point after point with them; and caste has received a blow in Canandagoody, which I trust will be as permanent in its impression as it has been for the present salutary. All the people, with the exception of one family, have submitted; and the number of communicants has steadily increased, though of course the rite is administered without the slightest reference to caste prejudices. I mention this instance to show what evils caste engenders, and to what an extent those who hold it will carry their prejudices. It also shows what may be done, by a firm and judicious management, to put it down, if not to root it out. You will be glad to hear that the poor woman who was so nearly being a martyr in this case, recovered from her injuries; though when I saw her she bore evident marks of the ill-treatment she had received. Before I left Canandagoody, Mr. Hubbard requested me to address all the Catechists, Readers and Schoolmasters, whom he had assembled for the purpose. I, of course, did so; and after speaking generally as to the responsibility of their position, I took occasion from the recent occurrences to dwell upon the evils of caste, and to state the determination of the Society to support the Missionaries to the utmost in their efforts to repress it. The Head Catechist, a pious and intelligent native, replied in a very sensible way in the name of the rest. He acknowledged the sin of which the people had been guilty, and expressed his hope and trust that they would be led to a better mind and practice. He also dwelt upon the obligations which they were all under to the Society for the benefits conferred upon the people through its instrumentality. Closing for the present,

I am, Rev. and dear Sir,

Yours faithfully,

A. R. SYMONDS.

## The Commerce of Liberia.

To the commercial men of our country, Liberia presents itself as a theatre of extensive and lucrative business operations. To substantiate this position, let us look at the number and value of articles embraced in the present trade of Western Africa, and which may be called the natural productions of that immense continent, in the strictest sense of the term, as nature supplies them ready for the market, almost without the aid of man.

1. *Palm Oil*, is produced by the nut of the palm tree, which grows in the greatest abundance throughout Western Africa. The demand for it, both in Europe and America, is daily increasing, and there is no doubt that it will, ere long, become the most important article of trade. The average import into Liverpool of palm oil, for some years past, has been at least 15,000 tons, valued at about £400,000 sterling.

2. *Camwood, Red-wood, Bar-wood*, and other dyewoods, are found in great quantities in many parts of the country. About thirty miles east from Bassa Cove, is the commencement of a region of unknown extent, where scarcely any tree is seen except the Camwood. This boundless forest of wealth, as yet untouched, is easily accessible to that settlement; roads can be opened to it with little expense, and the neighboring kings will readily give their co-operation to a measure so vastly beneficial to themselves. It is impossible to ascertain the amount of exports of these commodities to Europe and the United States, but it is very great, and employs a large number of vessels. One Liverpool house imported 600 tons, in a single year, worth about \$50,000.

3. *Ivory* is procurable at all points, and constitutes an important staple of commerce. It is supposed that from \$150,000 to \$200,000 worth is annually exported.

4. *Gums* of different kinds, enter largely into commercial transactions. The house referred to above, imported, in three years, into Liverpool, of Gum Senegal, nearly \$600,000.

5. *Dyes* of all shades and hues are abundant, and they have been proved to resist both acids and light.

6. *Gold*, which is found at various points of the coast, from the Gambia to the Bight of Benin, and probably to a much greater extent—is obtained by the natives, by washing the sand, which is brought down from the mountains by the rivers. As the purest and richest veins lie much deeper than those which are worn away by the attrition of mountain streams, the mountains only need to be explored, and the veins worked by the aid of scientific skill, to open sources of unlimited wealth. Even now, the shipment of this article from Sierra Leone in a recent year amounted in value to \$300,000.

7. Besides these, may be specified wax, hides, horus, pepper, ginger, arrow-root, ground nuts, copper, mahogany, teak, and gambia wood. When we reflect that these are merely the materials spontaneously furnished by nature, which may be increased indefinitely by the application of industry and science, we cannot but wonder at the extent and variety of the resources of that rich and beautiful country.

The amazing fertility of the soil affords facilities for supplying some of the most important commercial wants, among which may be enumerated the following:



1. *Cotton* of a very beautiful staple, yielding *two crops a year*, is indigenous, and thrives for twelve or fourteen years in succession, without renewal of the plant.

2. *Coffee* of a quality superior to Java or Mocha, is raised in Liberia, and can be cultivated with great ease to any extent. It bears fruit from thirty to forty years, and yields ten pounds to the shrub, yearly. A single tree in the garden of Col. Hicks, (colonist,) at Monrovia, is said to have yielded sixteen pounds at one gathering.

3. *Sugar Cane* grows in unrivalled luxuriance, and as there are no frosts to be dreaded, can be brought to much greater perfection than in our Southern States.

4. *Indigo, Caoutchouc, Tamarinds, Limes, Oranges, Lemons*, and many other articles which are brought from tropical countries to this, might be added to the list. Indeed, there is nothing in the fertile countries of the East or West Indies which may not be produced in Western Africa.

Here are the elements of wealth, the materials of an extensive and tempting commerce.

Enterprise and capital, with proper protection from our government, are alone necessary to develop and make them available and profitable.

And what a market is thus opened for the exchange and sale of the innumerable products of the skill and manufacture of our people? Africa is estimated to contain one hundred and sixty millions of inhabitants. These are not only willing, but anxious to obtain the various articles of civilized nations, yea, it is to satisfy their thirst for these commodities that impel them forward in procuring victims for the accursed slave trade.

The favorable geographical position of Liberia, the elevating influence of her free and Christian institutions; the industry, integrity and intelligence of her children, with constitutions adapted to that climate, and a similarity of color with the natives, will enable the Liberian to penetrate the interior with safety, and prosecute his trade in the bays and rivers of the coast, without suffering from the diseases which are so fatal to white men.

Liberia is the door of Africa, and we believe it not only destined to develop the agricultural and commercial resources of that mighty continent, but the means of regenerating her benighted millions, and amply repaying to our own land the expense she has already incurred, or may incur in building up and sustaining, directly or indirectly, the Republic of Liberia:—*Colonization Herald*.

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### Methodist Missionary Society.

We have already published a brief abstract of the present condition of two of the leading Missionary Societies of the United States: viz., The American Board and The Presbyterian Board. We annex a statement respecting a third, taken from The New-York Observer.

The energy with which the Methodist Church, from its earliest planting in this country, has undertaken and prosecuted the work of Domestic Missions, will in some measure account for the lateness of its efforts toward the propagation of the Gospel in heathen countries. Emphatically may that Church be called a Missionary Church, in its character and its operations.

But the necessity of a separate organization, to carry out and develop the Missionary spirit, became apparent. At a meeting of the preachers stationed in the city of New-York, in 1819, the subject of forming a Missionary Society was agitated; and a meeting of the friends and members of the Methodist Episcopal Church was called for this purpose. The first organization was under the title of "Missionary and Bible Society;" and in fact, it continued its operations in this twofold capacity—establishing and supporting Missions, and printing, purchasing and circulating Bibles—until the year 1828; when the latter department was separated from it, and a Bible Society organized, which was finally merged into the American Bible Society in 1836.

#### INDIAN TRIBES.

The first Mission undertaken by the Methodist Missionary Society, was among the INDIAN TRIBES of our own territories, and of Canada. Five years prior to its formation, a colored preacher of the Church went forth of his own accord, and commenced to labour among the Wyandott Indians. In 1817, an interesting revival took place through his labours, and many of the tribes were converted. This Mission was maintained with great success by the Society, until the division of the Church in 1844, when it fell within the jurisdiction, and is now under the management of the Methodist Church South. The membership of this Mission consists of 189 persons, of whom three are local preachers. A Mission among the Creek Indians, established in 1822, prospered greatly for several years, during which many were added to the Church, but in 1830, the evil influence of dissipated white men, and other influences, compelled its abandonment. Missions were successively undertaken among the Mohawks, Mississangas, Cherokees, Choctaws and Pottawatamies. Some of these are still flourishing under the auspices of the Church South; and of them we hope at a future date to make further mention.

The Indian Missions at present sustained by the Methodist Missionary Society, are twelve in number: the Brothertown, Oneida, Sault St. Marie, Kewawenon, Fond du Lac, Sandy Lake, Flint, (two), Nottaway, Oneida and Onondaga, St. Regis and Wyandott Missions. They are carried on by seventeen Missionaries, and the total number of Church members in connexion with them, is 1,079.

#### LIBERIA.

The LIBERIA MISSION was undertaken in 1832, by the excellent Melville Cox, who soon fell a victim to the climate: exclaiming with his dying breath, "Africa must not be given up." It consists at present of fifteen Missionaries, besides a number of local preachers, who occupy eighteen stations, and visit the native towns in the vicinity, which are accessible. The Churches connected with the Mission, number 1,117 members; the schools, of which there are twenty, contain 810 scholars, among whom within the first year there have been seventy-five conversions.

#### OREGON.

The OREGON MISSION, begun in 1833, resulted in the formation of the "Oregon and California Mission Conference," in September 1849. This Conference is now composed of seven Missionaries, and there are fourteen

local preachers in the Mission, which consists of eight stations in Oregon, and six in California. The three Mission Churches in Oregon contain 404 members; the schools number 261 scholars.

#### SOUTH AMERICA.

The Mission to SOUTH AMERICA is chiefly designed for the benefit of British and American residents. In 1836, a Missionary was sent to Buenos Ayres, and another to Rio de Janeiro. The latter, Rev. D. P. Kidder, has published, in an interesting work, the results of his experience and investigations in Brazil. A third Mission, to Montevideo, was begun in 1838. The objects of these efforts have proved unsuccessful; the Mission to Buenos Ayres is alone continued at present. The Church connected with it contains fifty-one members, and the Sunday school has an average attendance of one hundred.

#### CHINA.

The Mission to CHINA is the most recent of the enterprises of this Society. It was commenced in 1847, by sending forth two young ministers; and in the course of a few months, two more were commissioned. One of the latter number, Mr. Hickock, has since been compelled, by reason of ill-health, to return. The Missionaries are engaged in daily preaching in the streets, in the distribution of tracts, and in the care of the sick. Each of them has under his supervision a day-school taught by a Chinese master. The three schools contain sixty-four scholars, with an average attendance of fifty a day. This Mission is strictly in its infancy, but its labourers are not without encouragement already, in the yielding of prejudices, and the willingness to listen to the preaching of the Gospel.

The Society has recently sent one Missionary, and has since appointed another, to labour in Germany. They have been quite successful in this enterprise, of which, however, it does not enter into our design to treat more fully.

The Indian Missions, of which we have spoken above, together with those among the Germans and Swedes in our own country, form the *Domestic* department of the Methodist Episcopal Missionary Society. They may, however, be properly considered in connection with its foreign operations. The Missions among the Germans are of a very interesting and promising nature. The work is divided into nine districts; being those of Cincinnati, North Ohio, Pittsburgh, Indianapolis, St. Louis, Quincy, Wisconsin, Missouri, and New-York. These districts comprise ninety Missions or Stations, employing 103 Missionaries. There are in connection with them 115 Churches with 7,128 members. The number of Sunday-schools, is 123; containing 3,817 scholars.

The Swedish Mission in New-York, under the charge of Mr. Hedstrom, has been an efficient instrumentality for good among the Swedish seamen who visit our shores. The Mission Church comprises sixty members; the Sunday-school contains fifty children.

A Swedish Mission has also been commenced in the West, under the Rock River Conference. There are six preaching stations, with ninety-three members of the Church.

The Methodist Episcopal Missionary Society, during the year ending in May last, expended for its various Missions the sum of \$100,989 63; its receipts having amounted to \$107,835 73. At the meeting of the General

Missionary Committee and Board of Managers, it was decided, in view of the wants of the Missionary world, to increase this sum by a special effort for the succeeding year, to \$150,000. It is to be hoped that a hearty response will be given to this call for renewed exertion and sacrifice.

The present operations of this Society may be briefly summed up as follows. The number of its Missionaries in the foreign department, exclusive of printers, teachers, mechanics, &c., is 34; in the home department, including the Indian, German and Swedish Missions, 464. The number of Church-Members connected with the foreign Missions, is 1,611; connected with the home Missions, 38,882; total 40,493.

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### Intelligence.

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ATHENS.—The following letter from the Rev. Mr. Hill to the Rector of St. Andrew's Church, Philadelphia, although not of very recent date, may interest others besides those for whom it was immediately intended. It shows how much may be done, indirectly as well as directly, in the way of missionary labor:—

“I have lately received through the Foreign Committee of our Board of Missions, a remittance of \$125—being, as the Reverend Secretary states, the amount of a donation from the Sunday schools of the church under your care to this mission, for the purpose of printing in Greek suitable books for the young. Both Mrs. Hill and myself feel very sensibly this new proof of the interest which the Sunday scholars of St. Andrew's feel in the spiritual welfare of these far-distant members of the household of faith, to whom we are sent to minister. We have often experienced such marks of their remembrance of us and of our work, and we beg you will inform them that their contribution has reached its destination, and assure them it has been gratefully received, and will be faithfully applied. I hope these young friends of ours know, long ere this, that their former contribution (sent through the agency of the London Tract Society and the American Sunday School Union) for printing a little book called ‘*Aunt Harding*,’ has been long ago expended in the way they wished; and we hope they have received the two parcels sent them containing each some copies of this little tract in its Greek dress. One of these parcels was sent through the medium of the U. S. Consul at Malta—the other was confided to the care of Mr. *Sophocles*, a tutor in Harvard College, who left us some two months since or more. I wish the Sunday scholars of St. Andrew's to know that this little tract has been circulated far and wide; not in our missionary schools only, where several hundred copies have been distributed, but to other schools in Athens, and to the large Church of England Missionary School in Syra, and to schools in the Ionian islands, (Zante and Corfu,) and some have even been sent to Jerusalem. Wherever they have been sent, they have been received with pleasure and thankfulness.

“With respect to the contribution of \$125, Mrs. Hill unites with me in the request that we may be permitted to appropriate this amount to the publication of a work which we have long desired to see in print, as it would be useful in promoting the domestic education of very young children, as well as of conveying to the public a more definite idea of the system of *infant schools*, which is so admirably adapted to the early religious and moral training of young persons.

“We have in manuscript a great many hymns, moral dialogues and catechetical lessons and exercises, which have been either composed or compiled by ourselves, or under our direction, and have been in use in our missionary schools almost since the commencement of our labours here. These would be entirely lost if we should be removed from our post. They have been prepared with great care, and they have accumulated so much as to be sufficient to form a good sized volume. I candidly think that our young friends of St. Andrew’s could not make a more beneficial appropriation of their last efforts for this mission, than by allowing us to publish this work with those funds. It will remain a lasting memento of their unabated interest in the means which our Church has adopted to promote the spiritual welfare of the Greek people.”

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**AMERICAN TRACT SOCIETY.**—We have the pleasure of acknowledging this month a grant of two hundred dollars for the publication of tracts in modern Greek, under the supervision of the Rev. Mr. Hill, our Missionary at Athens.

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**AMERICAN BIBLE SOCIETY.**—The translation of “the Acts of the Apostles” into the Grebo tongue by the Rev. John Payne, has just been printed by the liberality of the American Bible Society. The same Missionary’s version of “St. Luke” and “Genesis” had previously been printed by the same institution. The “Gospel of St. John” is nearly ready for the press.

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**FEMALE SCHOOL-BUILDING AT SHANGHAE.**—The acting Treasurer of the Foreign Committee has remitted \$937 25 on account of this very important work, being all received in time for the February overland mail. It is very necessary that the amount should be completed without delay, and those who have intimated their intention to contribute, are respectfully solicited to forward the amounts in time for the March mail.

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**INCREASED CONTRIBUTIONS NEEDED.**—The Foreign Committee are about to add materially to the strength of this Mission. The enlarged operations con-

templated by the Foreign Committee, both in China and Africa, will demand a very considerable addition to the funds of the year.

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MISSIONARY BISHOP ELECT FOR CAPE PALMAS.—The following paragraph from the Maryland Colonization Journal, shows the esteem in which the Missionary Bishop Elect is held by those in whose immediate vicinity he has long laboured.

The Rev. Mr. Payne will probably reach the United States for his Consecration in May or June next.

#### BISHOP FOR WEST AFRICA.

We are gratified to learn, that the General Convention of the Episcopal Church of the United States, has elected the Rev. John Payne, of Cape Palmas, a Missionary Bishop for Western Africa. What the peculiar requisites may be for a Diocesan Bishop, we profess not to know; but, we believe, no individual could be found better fitted for the office of Missionary Bishop in Africa, than Mr. Payne. He has been a labourer in the African Mission near fourteen years—he has seen his only predecessor forced from the field by disease, his friend and co-labourer, and many of his juniors, summoned to their reward. He has been exposed to perils of the sea, the pestilence, the sword of the barbarian, to perplexities unending and deprivations known only to those who have suffered in Africa,—during all of which, he has laboured humbly and perseveringly, with an eye single to the great object of his Mission; and we believe, the individual does not exist in the wide field of his ministrations, among the natives or colonists, who would not award to him that most difficult to be obtained appellation *blameless*, which a Bishop should possess.

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EPIPHANY COLLECTION FOR FOREIGN MISSIONS.—It is gratifying to see the number of small parishes which have contributed to the Foreign Missions of the Church on the occasion of this Annual Collection. It is evident that, by this arrangement, many feeble congregations, who would otherwise never present any offering, from the mistaken idea that their scanty contributions would be of little value, are engaged to co-operate in this good work; thereby bringing a blessing on themselves, while swelling the stream of the Church's charity. The aggregate of the whole is in itself very considerable; but far beyond this in importance is the consideration, that in every parish, however small, becoming thus interested, the golden chain of love gains a new link and draws in a new member, in the one great Confederacy of Christ's "peculiar people zealous of good works."

**CAVALLA CHURCH FUND.**—The fund for the erection of a Church Edifice among the natives at Cavalla, West Africa, the Station of the Rev. John Payne, amounts now to a little over \$2,600.

A pleasing feature of this contribution is, that a very large portion of it is the offering of children in the Sunday-schools of the Church. It shows that small sums are not to be overlooked in the work of Missions; and it gives encouraging evidence of the return, with which this department will repay the careful training of the parish minister.

In a little parish within our knowledge, there is a Sunday-school with an average attendance of about seventy-five children, three-fourths of whom are the children of operatives. Fifteen months ago, this school was first opened: a system of weekly collections was introduced, frequent mention of missionary affairs was made by the parish minister, and now, the offerings of these little ones exceed \$32, which have been paid over to the African Mission and the Church at Cavalla. What pastor would not delight to witness such a growing habit in the portion of his flock, soon to become its pillar of strength!

These offerings, moreover, are not the result of impulse and momentary excitement: but they are made week by week, slowly, gradually, surely, cultivating thus a habit and spirit which, under the blessing of God, will go far to supplant that worldly and selfish purpose, which now chains to earth the energies of the Church.

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**MISSIONARIES FOR CHINA.**—The Foreign Committee have appointed the Rev. Robert Nelson, of Lexington, to the Mission at Shanghai, China. Mr. and Mrs. Nelson are now preparing for the voyage.

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**CHINA MISSION.**—The last overland mail brought a very interesting letter from Bishop Boone, dated 18th October, from which we make the following extracts. They denote an improvement in the health of the Missionary Bishop, and afford pleasing evidence of the divine blessing on the labours of those connected with the Mission. May the earnest appeal of the Bishop for assistance touch some hearts, and prompt to a consecration of the life and personal service of some, to the work in China.

“We were very glad to hear of the appointment of Miss Fay, and trust she may soon arrive in good health and strength, and laden with the blessings of the Gospel of peace. Help is most needful to us. Miss Jones is so unwell that we are obliged to forbid her to enter the school. During the change of the Monsoon my nerves are so much affected by the sudden alterations of temperature that I cannot teach at present, and cannot, judging from past experience, do any thing in that way for five or six weeks to come,

so that I have been obliged to call upon Mr. Syle to aid in the school; indeed it is thrown at present entirely upon himself and Miss Tenney. This takes Mr. Syle away from the Church in the city, and wholly deranges our Missionary plans, which I do not wish to get mixed up with the school. Need I say one Layman for the school is wanted; that we want for the Missionary work in the city at least three or four more young men? I know the earnest desire of the Committee to send us this much needed indispensable help; we must therefore look humbly to God for aid. I am very anxious the girl's school should go on now with all dispatch. It seems we can get some aid from the female sex, though entirely deserted by the male; let us thank God for this, and use the instrumentality we can get; it may have a deeper meaning than we are aware of.

“ Our school, so far, has been more blessed with conversions than any that has been conducted in China. I ascribe it under God to the maternal care of the ladies who have so indefatigably served them in sickness and in health. This is the talent God has given to women—to win the hearts of the young by their kindness and sympathy. They can do here what man cannot do. Among the girls they have a field peculiarly their own; at a small expense we can set a mighty instrumentality in motion. My dear Brother, let us be up and doing, life is short.

“ The Lord Bishop of Victoria is at present on a visit to this place. We are on the most pleasant and friendly terms. While he is here, I will endeavour to make some arrangement about jurisdiction, and will send you a communication for the Board of Missions on the subject. His Lordship enters heartily into my views with respect to a common Chinese Prayer Book for the use of American and English Missionaries. The communion and burial offices are the only ones that present any serious difficulty; these I must refer to the House of Bishops for advices when our translations shall have reached these points. Mr. Syle begs me to say he is so busy in the school he will be unable to send you a line by this mail. We had the pleasure recently to baptize four adults at the Church in the city, two women and two men; the first baptisms we had there.

“ At the school chapel, last Sunday, I baptized Walter Meade, the infant son of Mr. and Mrs. Syle, and Soo-yun, the infant daughter of Chung-Chang, one of our native Christians. This gives evidence of progress, and is perhaps the first occasion on which a Chinese infant and that of Foreigners were ever baptized at the same service. We had the service in English, as Chung-Chang, our eldest scholar, understands English; the sponsors answering in Chinese for the Chinese child, and the baptismal words being also pronounced in Chinese. The Chinese were very much pleased to see that we made no difference between the children, and had only one service for the two.



Miss Jones has gone on a visit to the Hills, with Dr. Medhurst's family. They are about thirty miles distant from this place. She will be absent a week or ten days."

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## N O T I C E.

THE REV. JAMES W. COOKE has entered upon his duties as Secretary and General Agent of the Foreign Committee. All applications for Missionary appointments are to be addressed to him, and likewise all letters respecting Missionary Sermons and Meetings.

THE REV. P. P. IRVING, Local Secretary of the Foreign Committee, remains in charge of the Office in New-York, and of its ordinary correspondence and business. He has likewise the care of the Foreign Department of "The Spirit of Missions," and also acts as General Receiving Agent for the Treasury.

Dr. J. SMYTH ROGERS having been, since the month of August last, prevented by illness attending to the office of Treasurer, the Foreign Committee have appointed FREDERICK S. WINSTON, Esq., (a member of the Committee,) Acting Treasurer of the same. Payments will be made by the Acting Treasurer; but all accounts, as well as all contributions, are to be forwarded to the REV. Mr. IRVING, 2 Park Place, New-York.

Letters relating to the business department of "The Spirit of Missions," are to be addressed to Mr. DANIEL DANA, Jr., Publisher, 20 John-street.

MISSION ROOMS,  
FOREIGN OFFICE, 2 PARK PLACE. }

*New-York, 1851.*

# Acknowledgments.

## FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following, from January 15, to February 15, 1851.

### MAINE.

<i>Bath</i> —Grace, $\frac{1}{2}$ .....	3 75	
<i>Brunswick</i> —St. Paul's, \$3; S. S., \$4.....	12 00	
<i>Gardiner</i> —Christ.....	37 00	
<i>Portland</i> —St. Stephen's, Africa.....	30 00	\$2 75

### VERMONT.

<i>Burlington</i> —St. Paul's.....	46 67	
<i>Ensbury</i> —Ch., $\frac{1}{2}$ .....	1 50	
<i>Fairfield</i> —Trinity, by Rev. R. F. Cadlo.....	4 15	
<i>Middlebury</i> —St. Stephen's.....	14 63	
<i>Randolph</i> —Grace.....	4 00	
<i>St. Alban's</i> —Union.....	29 75	
<i>Sheldon</i> —Grace, $\frac{1}{2}$ .....	4 50	105 20

### MASSACHUSETTS.

<i>Andover</i> —Christ, \$49; a member, \$25.....	65 00	
<i>Boston</i> —Hon. S. Greenleaf, Africa.....	5 00	
<i>Greenfield</i> —St. James's, $\frac{1}{2}$ .....	10 00	80 00

### CONNECTICUT.

<i>Essex</i> —St. John's, \$4 80; a member, \$5 20.....	10 00	
<i>Fairfield</i> —Trinity.....	17 00	
<i>Fair-Haven</i> —St. James's.....	17 32	
<i>Glastonbury</i> —St. Luke's.....	5 00	
<i>Greenwich</i> —Christ.....	12 17	
<i>Hartford</i> —St. John's.....	50 55	
<i>Middletown</i> —Christ, S. S., Ed. Af.....	10 00	
<i>Middle Haddam</i> —Christ, Ed. Af., by J. H. Taylor.....	20 09	
<i>Poquitanock</i> —St. James's.....	6 50	
<i>Sharon</i> —Christ.....	11 50	
<i>Stamford</i> —St. John's; monthly off'gs.....	18 49	
<i>Stratford</i> —Christ, S. S., Ed. Af., John Russell Paddock.....	20 00	
<i>Waterbury</i> —St. John's.....	254 38	
<i>Westport</i> —Christ, \$3; a lady of do., for Ch. and Af., \$10.....	18 00	
<i>Westville</i> —St. James's.....	5 00	
<i>Windsor</i> —St. Gabriel's.....	3 00	478 91

### RHODE ISLAND.

<i>Newport</i> —Trinity.....	61 00	
<i>Providence</i> —St. John's.....	243 32	304 32

### NEW-YORK.

<i>Amenia</i> —St. Thomas's.....	4 62	
<i>Astoria</i> —St. George's, \$13 25; S. S., Ed. John W. Brown, Af. \$20.....	33 25	

<i>Brooklyn</i> —Christ, by Rev. Dr. Stone, 102 00 Grace, Gen. \$92 50; S. S., for Cape Palmas, \$25.....	117 50	
<i>Holy Trinity</i> , 2d quarterly payments, support of Miss Tenney, China.....	100 00	
<i>R. A. M. female school building</i> , China.....	10 00	
<i>St. Mary's</i> , for Greece \$3; General \$5.....	8 00	
<i>Cherry Valley</i> —Grace, by Rev. J. L. Towns, send.....	5 00	
<i>Eastchester</i> —St. Paul's.....	8 00	
<i>Glen Cove</i> —St. Paul's, Africa.....	4 50	
<i>Kingston</i> —St. John's.....	11 00	
<i>Lithgow</i> —St. Peter's.....	2 00	
<i>Maspeth</i> —St. Saviour's.....	10 25	
<i>New-Brighton</i> —Christ Ch., Staten Island, a member, $\frac{1}{2}$ .....	\$5 00	
<i>S. S., Cavalla Ch.</i> .....	20 00	
<i>A teacher of</i> .....	5 00	
<i>New-Rochelle</i> —Trinity.....	30 00	5 00
<i>New-York</i> —Ascension, Genl.....	\$342 25	
<i>Athens</i> .....	1 50	
<i>Fem. Sch. Building</i> , China.....	150 00	
<i>Do., "a member,"</i> .....	100 00	
<i>Af., \$7 50; Ch., \$25.</i> .....	32 50	
<i>Mrs. J. D. F., Ed. Af.</i> , Anne Glover.....	15 00	
<b>Total through Stewart Brown, Esq.</b> .....	\$541 25	
<i>S. S. of Do., Ch., Af., and Athens</i> .....	75 00	
<b>Crucifixion</b> .....	716 25	2 00
<i>St. George's</i> , Spuyvesant Square: <i>F. S. W's children</i> , Ed. China.....	\$25 00	
<i>C. T. L., Ed. China</i> .....	25 00	
<i>Mrs. F. A. T., 7th payment</i> , Ed. China.....	50 00	
<i>Fem. Sch. Building</i> , Ch. \$50 and \$5.....	55 00	
<i>Mrs. S. J. B. China</i> .....	30 00	
<i>F. S. W's children</i> , Ed. Africa.....	20 00	
<i>Africa</i> .....	2 00	
<i>J. W. D., Af. and Ch.</i> .....	50 00	
<i>General</i> .....	470 34	
<b>St. Luke's</b> .....	46 18	
<b>St. Peter's</b> .....	66 19	
<i>Oyster Bay</i> —Christ, \$14 50; a lady of, \$5.....	19 50	
<i>Rondout</i> —Church of the Holy Spirit.....	7 50	
<i>Scarsdale</i> —St. James the Less.....	7 05	
<i>Walden</i> —St. Andrew's.....	4 33	
<i>Miscellaneous</i> —American Tract Society, for Tract publications in Greece.....	200 00	
<i>Family mite box</i> , \$10 24, \$5, \$5, \$15.....	35 24	
<i>Scholars of two Misses Rogers</i> '.....	12 00	
<i>J. H. S.</i> .....	1 00	
<i>G. T. B., Ascension, Special, Ch.</i> .....	50 00	2345 80

WESTERN NEW-YORK.

<i>Angelica</i> —St. Paul's.....	2 50	
<i>Canandaigua</i> —St. John's....	\$14 56	
Young Ladies of Ontario, Female Seminary.....	3 00	
	17 56	
<i>Dansville</i> —St. Peter's.....	6 27	
<i>Homer</i> —Calvary.....	0 97	
<i>Hant's Hollow</i> —St. Mark's.....	2 00	
<i>Le Roy</i> —St. Mark's, \$9 and \$13.....	22 00	
<i>Lockport</i> —Grace, Af. \$1, Gr., \$1, Ch, \$1, General, \$4.....	7 00	
<i>Manlius</i> —Christ.....	3 00	
<i>Oxford</i> —Ladies' Society, for China.....	10 00	
<i>Paris Hill</i> —St. Paul's.....	4 00	
<i>Utica</i> —Trinity, S. S., Cavalla Ch....	16 00	
Grace, \$10, and Africa, \$25 34,	35 34	
<i>Rochester</i> —Grace, Africa.....	17 33	
<i>Syracuse</i> —St. John's.....	4 00	
<i>Miscellaneous</i> —Miss Mary Tilling- hat, Cavalla Ch.....	0 50	
A friend, by Bishop De Lancey,	5 00	153 47

NEW-JERSEY.

<i>Beverly</i> —St. Stephen's.....	2 01	
<i>Burlington</i> —St. Mary's.....	68 47	
<i>Elizabethtown</i> —St. John's.....	29 00	
<i>Fairview</i> —Trinity.....	1 40	
<i>Morcestown</i> —Trinity.....	11 00	
<i>Morristown</i> —St. Peter's, (of which for Africa, \$5.....	24 69	
<i>Mt. Holly</i> —St. Andrew's.....	30 00	
<i>Newark</i> —Trinity, including \$6 64 from S. School.....	27 37	
<i>Orange</i> —A lady of, Ch. and Africa.....	20 00	
<i>Perth Amboy</i> —St. Peter's, Af. \$3 50, General, \$38.....	41 50	
<i>Rahway</i> —St. Paul's.....	9 63	
<i>Salem</i> —St. John's.....	16 00	221 07

PENNSYLVANIA.

<i>Bellefonte</i> —St. John's, S. S., Ed. Af.....	5 00	
<i>Churchtown</i> —Bangor parish, Af.....	76 25	
<i>Concord</i> —St. John's.....	1 75	
<i>Holmesburg</i> —Emmanuel, \$6 50; thank offering, for Greece, \$5.....	11 50	
<i>Kingsessing</i> —St. James's.....	32 32	
<i>Lewistown</i> —St. Mark's, \$3, S. S., \$2.....	10 00	
<i>Lower Dublin</i> —All Saints.....	5 00	
<i>Muncy</i> —St. James's.....	7 00	
<i>Philadelphia</i> —Advent.....	27 00	
Atonement, Miss Margaret We- therell, 1st payment, Ed. Af, Kingston Goddard.....	20 00	
Christ.....	115 00	
Emmanuel, Kensington S.S., one year's ed. two pupils Af, \$40 00 Do., fem. bible class, do 22 00 Do, Cavalla Church... 5 00		
	65 00	
Francisville, St. Matthew's.....	11 85	
St. Andrew's, Fem. Indy. Socie- ty, for Mrs. Hill's School, Greece.....	25 00	
St. Luke's, \$426 63; Africa, \$5.....	431 63	
<i>Rockdale</i> —Calvary.....	5 00	
<i>Towanda</i> —Christ, collected at Of- tory \$5; S. S., \$3.....	8 00	
<i>Westchester</i> —Holy Trinity, Ed. Af, \$5 37; Af, \$4; Chi. \$1.....	27 82	
<i>Wilkesbarre</i> —St. Stephen's, Gr., Af, and Ch, (of which S. S., \$4.).....	52 00	
<i>Miscellaneous</i> —Philadelphia, "H.G.".....	3 00	
Do., Miss L. D.....		
E., by S. Shepherd.....	1 00	911 12

DELAWARE.

<i>Marcus Hook</i> —St. Marten's parish..	18 00
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MARYLAND.

<i>Alleghany Co.</i> —Emmanuel.....	20 00	
<i>Annapolis</i> —St. Ann's.....	25 00	
<i>Anne Arundel</i> —St. James's, Miss S. Hughes.....	15 00	
<i>Baltimore</i> —Christ, S. S., Christmas offering, China.....	25 00	
St. John's, by Rev. J. B. Keech.....	5 50	
St. Luke's, for Rev. Mr. Hoffman.....	10 00	
<i>Berlin</i> —Worcester Parish.....	5 00	
<i>Cambridge</i> —Thos. J. H. Eccleston, Af. \$3, and Ch., \$3.....	6 00	
<i>Frederick Co</i> —St. Paul's.....	3 00	
Petersville, St. Mark's.....	15 00	
<i>Hagerstown</i> —College of St. James's, St. John's, ½.....	14 38	
Do., Rev. W. G. Jackson, ½.....	2 50	
<i>Montgomery</i> —St. Peter's.....	4 60	
<i>Washington</i> —D. C. Trinity.....	14 51	
<i>Washington County</i> —St. Myr's.....	6 00	
<i>Miscellaneous</i> —Harford Co., Christ, a lady of.....	4 00	
A gentleman of.....	0 50	207 39

VIRGINIA.

<i>Augusta Co.</i> —Boyden Parish, Miss Catharine Christ.....	5 00	
<i>Berryville</i> —S. S., Grace.....	4 25	
<i>Charlottesville</i> —Christ, Rev. R. K. Meade.....\$105 00 Do., Epiphany col., 20 00		125 00
<i>Cumberland Parish</i> —Luenburg Co., St. John's.....	10 20	
Do. do., Mrs. Anne F. Nebct.....	5 00	
<i>Essex County</i> —St. Ann's and South Parham parishes.....	47 75	
<i>Fauquier</i> —Leeds Manor, China.....	30 00	
Do., Salem, \$8 50 and \$3.....	11 50	
<i>Fredericksburg</i> —St. George, Miss Agnes Grey, Cavalla Ch, \$10; General, \$40.....	50 00	
<i>Halifax</i> —Leguey of late Miss Eliza Bruce.....\$50 00 Miss Sarah S. Broadnax..... 5 00 Charles J. Meriwether..... 10 00		65 00
<i>Lancaster</i> —Christ.....	14 00	
<i>Leesburg</i> —St. James's, Genl., \$53. S. S., Af, \$12; Miss Claxton of Lovettsville, Ed. Margaret Mercer, \$12, and J. Johns, Af, \$13.....	90 00	
<i>Littleton Parish</i> —Ed. Af, W. H. Kinkle, \$20; China, \$23.....	43 00	
<i>Meherin</i> —By Rev. P. G. Roberts.....	10 00	
<i>Norfolk</i> —Christ, General.....\$100 00 S. S., Ed. W. H. Taylor, and Catherine Shepherd, Africa.....	40 00	
	140 00	
<i>Old Point Comfort</i> —Centurion Ch.....	25 00	
<i>Parkersburg</i> —Trinity, of which S. S., Ed., Af, \$4.....	10 00	
<i>Petersburg</i> —St. Paul's.....	64 37	
<i>Shepherdstown</i> —Trinity, Af, & Chi.....	20 00	
<i>Smithfield</i> —Jefferson Co., Va., by Rev. C. M. Callaway.....	23 00	
<i>Williamsburg</i> —Bruton Parish, Africa \$10; General, \$24 50.....	34 50	
<i>Wheeling</i> —St. Matthews, ½.....	10 81	842 38

NORTH CAROLINA.

<i>Chapel Hill</i> —Chapel of the Cross....	16 00	
<i>St. John's in the Wilderness</i> —Af.....	10 00	26 00

SOUTH CAROLINA.

<i>Camden</i> —Crace.....	25 25
<i>Charleston</i> —Miss Lec.....	0 54
<i>Cheraw</i> —St. David's.....	28 00

<i>Columbia</i> —Trinity.....	26 00	
<i>Edgefield</i> —Trinity.....	20 00	
<i>Society Hill</i> —Trinity, proceeds of self denial, three children....	5 00	
<i>St. Stephen's and Upper St. John's</i> — Af., \$50; Chi., \$50.....	100 00	204 79

GEORGIA.

<i>Augusta</i> —St. Paul's, \$70; a commu- nicant, for Af., \$5.....	75 00	
<i>Clarksville</i> —Ch., a member of, \$2 50, S. S., 25 c.....	2 75	
<i>Macon</i> —Christ.....	70 70	
Miss E. J. Wray, by Rev. S. G. Bragg.....	5 00	
<i>Ogeechee Mission</i> — $\frac{1}{2}$ Af.....	5 00	
<i>Savannah</i> —Christ, Ed, Edward Neuf- ville, Chi.....	25 00	183 45

ALABAMA.

<i>Montgomery</i> —St. John's.....	20 00	
<i>Tasculoosa</i> —Christ.....	13 00	33 00

KENTUCKY.

<i>Corvington</i> —Trinity.....	8 00	
<i>Newport</i> —St. Paul's, by Rev. C. H. Page.....	10 00	18 00

TENNESSEE.

<i>Knoxville</i> —St. John's, \$14; S. S., Chi., \$1.....		15 00
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OHIO.

<i>Cincinnati</i> —St. Paul's, $\frac{1}{2}$ .....	18 30	
<i>Circleville</i> —St. Philip's, (of which from W. B. Brown, \$5,) Africa.....	11 50	
<i>Cuyahoga Falls</i> —St. John's, (of which from G. and T. Tuttle, for Ca- valla, 25c.....	10 00	
<i>Massillon</i> —St. Timothy.....	17 15	
<i>Newton Falls</i> —St. Mark's.....	2 79	
<i>Springfield</i> —Christ.....	7 35	
<i>Toledo</i> —Trinity, $\frac{1}{2}$ .....	7 50	
<i>Warren</i> —Christ, \$10; S. S., \$14 50..	24 50	99 09

INDIANA.

<i>Lawrenceville</i> —Ch., by G. H. Dunn, $\frac{1}{2}$	2 50	
<i>Michigan City</i> —Trinity.....	5 00	
<i>Richmond</i> —St. Paul's, \$4 50; S. S., \$1	5 50	13 00

ILLINOIS.

<i>Warsaw</i> —Anonymous.....		2 00
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MICHIGAN.

<i>Detroit</i> —"Sigma".....		4 00
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MISSOURI.

<i>Palmyra</i> —St. Paul's.....		11 00
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IOWA.

<i>Dubuque</i> —St. John's.....		10 00
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Total 15th Jan. to 15th Feb.....	\$6,460 64
Total since 15th June, 1850, \$20,861 55	







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